

THE
BALLANCE
OF THE SANC-
TVARIE,

SHEWING
HOW VVE MVST
BEHAVE OVR SELVES

When wee see and behold the people
of God in miserie and oppression
vnder the tyranny of their
ENEMIES.

WRITTEN
By WILLIAM TEELINCK, Minister of the
Word of GOD at MIDDLEBROVGH
in ZEALAND.

JEREMY 9. 12.

*Who is the wise man that may vnderstand this, and
who is he to whom the mouth of the Lord hath
spoken, that hee may declare for what the Land
perisheth, and is brent vp like a Wildernesse, that
no man passeth through.*

LONDON
Printed by I. D. for WILLIAM SHEFFARD,
and are to be sold at the signe of the Starre
vnder St Peters Church in Corne-hill,
and in Popes-head Alley. 1621.



To the Christian Reader.



Ood Reader, as well the worth
 of this Worke, as the respect
 that I deseruedly beare to the
 Author thereof, both for his
 singular pietie, and other good parts, hath
 encouraged mee to commend it to thy
 careful view, as that whereby thou maist
 reape no small spirituall profit, if the fault
 be not thine owne. The Doctrine contain-
 ed in it is both sound and seasonable,
 being (as any judicious eye will easily dis-
 cerne) exceedingly wel fitted to the pre-
 sent times. And ^a *a word, saith Salomon, spoken*
in due time, is as apples of gold, with pictures of sil-
uer; both precious and pleasant. True it is,
 that some truth indeede is neuer out of
 season; though more seasonable at some
 times then at other. But yet as true it is,
 that ^b *some truth also is at some times alto-*
 gither unseasonable. To propound Gods
 mercy to an obstinate sinner, or to aggra-
 uate his wrath to a poore dejected peni-
 tent, were with those false Prophets,
 (who deliuered yet nothing, it may be,

Pro. 25. 11.

^b *Falsum non
 dicere licet, at
 veri aliquid tra-
 cere aliquando
 est inutile. Aug. ad
 Gal. c. 2. & de
 bono persever.
 c. 16. Et in
 Psal. 5. & Am-
 br. epist. 23. ex
 Isa. 16. 12.*

Ezech. 13.
19, 22.

d Esa. 22. 12,
13.

Οὐ νῦν οὐλα
κωλύσιτι καὶ
λύρα φίλα.

Sophocl. Musica
in lucem intem-
pestiva narra-
tio. Sirac. 22. 6.

Et Sophocl. Oe-
dir. Tyræ.

Πόλις δ' ὁμῶς
καὶ θυμιαμὰ
τῶν γεμει.

Ὁ μὲν δὲ παι-
δῶν τε καὶ σε-
ναγμάτων.

Arud. Plus. de
ethic. viii. &
Sympof. Probl.
l. 1. c. 5.

καὶ τὸ καλὸν
μὴ καλὸν, ὅ-

ταν μὴ καλὸς γένηται, ὅταν μὴ ἔκαυρον. Greg. Naz. ad Eunom. l. 1. Καλὸν
τὸ καλὸν ἢν μὴ τι καυρὸς τύχη. Εὐνοί' ἀκαυρὸς δ' ἐν ἔχθρας διαφέρει. Ἡ γὰρ πα-
ρακαίρος ἡδονὴ βλαβερὴ φέρει. Menand. Bonum malum sit tempore haud
ditum (no. Erasf. tempestiva aliqua voluptas ni sit, nocet. H. Steph. Τὸ γὰρ
ἀκαυρον πανταχῶς λυπηρόν. Isocr. ad Demon. Et data non apto tempore vix
nocent. Ovid. remd. l. 1. Ἐν πότῳ δ' ἀκαυρον πανταχῶς ἄωρον. Greg. Naz.
ad eundem. l. 1. Nehem. 8. 9. Luk. 15. 31. & Mat. 9. 15. Mat. 2. 19. 20. h. e.)
καυρὸς παντὶς ἔχει κορυφάν Pind. Pyth. ode 19. ἐπὶ τῆς ἀφελίμου πάντα πᾶσι
γίγνεται μετὰ ἑκάστου. Man. Palest. ad fil. praecept. 6.

but truth mis-applied and mis-placed) ^c to
make sad the heart of the humbled, whom God
would haue cheared, and to strengthen the
hand of the wicked, who ought rather to haue
beene humbled; to slay the soules of such as
should not die, and to giue life to such as should not
liue. ^d Matter of mirth and delight, though
^e good and honest otherwise, yet is, as fish
or flesh out of season, neither wholesome
nor wel-relished, when God calleth for
mourning by judgements either incum-
bent or imminent. As also on the other
side, ^f mourning is no lesse unfauoury, be-
cause unseasonable, when it pleaseth God
to giue just occasion of mirth. ^g The Chil-
dren of the bride-chamber, saith our Sauour,
cannot fast so long as the bride-groom is with them:
But the time shall come when the bride-groom shall
be taken away from them, and then in those dayes
shall they fast. ^h Each thing therefore is most

pleasants

pleasant and most profitable, when it commeth in his due season and good things doe then most good, when they are seasonably administred. Now if wee shall but slightly cast our eyes on the ruefull and lamentable face of Gods Church in most parts at this present, wee may soone see how seasonably this Discourse commeth abroad. Wherein the Author thereof very learnedly and religiously enstructeth us, how to judge aright of Gods Iudgements either on our selues or others, how to be affected with them, and what use to make of them: ministring comfort unto, and confirming the hearts of the afflicted and distressed; urging to compassion with them, and commiseration of them, those that be yet free; and endeououring by a due consideration of Gods handy-Worke in all those events that befall both, cyther for good or euil, to bring benefit unto both, as^k being prouoked to a greater measure of sincere thankfulness by the one, and pressed to a more serious renewing of their repentance, and reformation of life and courses

ⁱ Lament. 3.

37, 38.

Esa. 45. 7.

Amos 3. 6.

² Sam. 12. 11.

And 16. 10.

Iud. 3. 8, 12.

And 4. 2.

¹ King 11. 14,

23.

^k Et magis placendus Deus est in aduersis, & minus laudendus in secundo: placari quippe debet cum irascitur; laedi non debet cum placatur. Aduersa enim nobis per iracundiam Dei veniunt, secunda per gratiam Salvian. de Provid. l. 6.

by the other. But I feare to doe thee wrong, by detaining thee too long, from that which thou shalt here finde far more fully and effectually discuffed and discourfed of, then I can easily relate unto thee. Much grace, onely I doubt, the Treatise may haue lost by change of its owne native weede. Few translations haue the happinesse to match their Originals. And each Language hath its peculiar formes and phrales, which in other Tongues can hardly be so fitly or so pregnantly expressed. But what may this way be wanting, the matter (as I hope it is) faithfully expressed may sufficiently countervail. Which respecting, I shall entreate thee to pardon and passe by the defects that may be in the Translation (wherein what Work-mans hand was used I know not) and so to reade this religious Worke intended for thy good, that thou maist not misse of the benefit by the Author therein intended. Which the Lord grant both to thee and to all others that shall meeete with it for his mercies sake, Amen.

Thine in Christ Iesus,

THO: GATAKER.

The Contents of the feuerall Chapters
handed in this Treatise.

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THE SANCTVARY,

SHewing

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When we see and behold the people
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ENEMIES.

CHAP. I.

*An Introduction to the Discourse of the Doctrine
handed in the Treatise.*



Any men beholding the prosper-
ity of the vngodly, and the ene-
mies of the Gospell, and percei-
uing with what violence and
crueltie, they oppress those
that fight for and strue to de-
fend the truth, are thereby more hardned, and be-
come

come crueller, euen in the highest degree. And some of them thereupon take occasion, with the foole, to say in their hearts, *There is no God*, Plal. 14. 1. Making account that those who most trust and relie vpon God, are least regarded of God: others take occasion to murmur against God, because he ruleth not, neither directeth things here on earth, according to their wills and desires, and with the Israelites, say in their hearts; *The way of the Lord is not equall*, Ezech. 18. 25. And others there are who begin thereupon to suspect and call in question, the truth of Gods word, yea, to forsake it, to reiect it, and to cleaue vnto lies; saying with Gedeon, though in another sence, *If the Lord be with vs, why then is all this befallen vs*, Iudg. 6. 13. Therein doing, and yet they will be esteemed Christians, like certaine blind Indians whereof we read, who when at any time they are ouerthrowne and destroyed by their enemies, are wont to pray vnto and call vpon the Sunne for pardon and forgiveness, and to acknowledge the cause of their proceedings to be vniust.

And all this hapneth vnto these blind men by the iust iudgement of God, because they refuse to take paynes, and to spend some time to read and looke into Gods booke, which he himselve hath made, touching the proceedings and course that he hath determined to vse & hold with the Children of men here on earth. For if they had done so, they should soone see and know, That there is not any thing done here in the world, nor that happneth vnto the people of God, which God himselve

himselfe hath not foreshewed should come to passe, and which with his owne hand long before he set downe in the seuerall Register of those things that are to fall out in the world, that when they come to passe, wee might know and vnderstand that he had foretold it vnto vs, *Deut. 31. 19. Iere. 16. 4.* Therefore in all such accidents and occasions we must with the Psalmist goe into the Sanctuary of God, *Psal. 73. 17.* that in the true Ballance of the Sanctuary, which is Gods word, diligently pondering and examining all the tribulations, troubles, and miseries that happen to Gods people, wee may truely iudge and aright conceiue therof, and *some may continue sincere and without offence till the day of Christ, Phillip. 1. 10.* For it is written, *Great peace haue they which loue thy Law, and nothing shall offend them, Psal. 119. 165.* And this in the Treatise following, wee will endeavour so to declare, that whosoever he bee that readeth and marketh the same with a true and vp-right heart, he may surely & effectually find that to be true which the Prophet witnesseth, where he sayth, that *the wayes of the Lord are right, and the iust shall walke in them, but the transgressors shall fall therein, Hof. 14. 9.*

CHAP. II.

*That the outward and externall euents of this life hap-
pen and fall out almost, and in a manner alike both
vnto the godly and vngodly.*



ALOMON sayth, all things come alike to all, there is one euent to the righteous and to the wicked, to the good and to the cleane, and to the vncleane, to him that sacrificeth, and to him that sacrificeth not, as is the good so is the sinner, and he that sweareth, as he that feareth an oath, Eccl. 9: 2. And to the same end where the Scripture in one place sayth, *many sorrowes shall be to the wicked*, Psal. 32. 10. in another place it sayth, *many are the afflictions of the righteous*, Psal. 34. 19. This Iob alledged to his friends, who therewith concluded vpon and by the miseries and troubles that had hapned vnto him, that he was hated of God; Arguing that wee cannot truely iudge of the good will and fauour of God towards men here on earth, nor yet of their state in regard of God, by that which hapneth vnto them in this transitorie world, because that the Lord as *Elihu* acknowledgeth, giueth no account of any of his matters, Iob 33. 13. and dealeth most wonderfully with the children of men, sometime in one manner, sometime in another, obseruing no certaine methode: and yet doth all thinges righteously; yet as it is testified vnto vs that it fa-
reth with the righteous even as with the wicked,
and

and with the sinner as the godly man : so it is not to bee vnderstood, as if euery godly, and euery vngodly man should haue alwaies one and the same portion and state of weale and woe heere in this world ; for that many godly men heere on earth are subiect to great afflictions, and many godlesse men liue in abundance of pleasures; and so on the contrarie : But the meaning thereof is this, that weale and woe shall not onely bee incident to the wicked crew, or vnto the little number of the godly, but that prosperitie and aduersitie, may both of them be found to happen, and to be giuen, both vnto the vngodly wheresoeuer they bee, and the like againe to the righteous, wheresoeuer they remaine : which both the word of God, and experience teacheth vs to bee true : for in the word of God, doe wee not finde a righteous *Abraham*, and an vngodly *Nabal*, and both of them were rich ; A righteous *Lazarus*, and an vngodly sort of men, *Iob* 30.1.2.3.4. that were poore, yea beggars. Againe, are wee not taught this by experience ? goe into the tents of *Sam*, looke into the houses of the righteous; there you shall finde some in prosperitie, and some in aduersitie : one house rich, another miserable. Goe into the tents of *Kedar*, looke into the houses of the vngodly, and you shall finde them in the like manner. All these things the Lord doth according to his free will and mightie power, and dealeth with the children of men, according to the absolute, vnlimited, and soueraigne pleasure of his will.

C H A P. III.

That Gods proceedings with and towards the children of men, cannot by man be comprehended.



Hus then it appeareth, that the wayes of God are vnsearchable. For who can iudge of and imagine the reason, or cause why God sendeth trouble, aduersitie, pouertie, and miserie vnto one righteous man, that feareth God, shunneth euill, and liueth as vprightly as any other of his estate and degree can or may doe; and on the contrary exalteth and raiseth another righteous man to great wealth, that is not altogether such a one in all degrees as the former? On the other side, who can enter into Gods counsell, to know why God sendeth great trouble and misery to one vngodly man that is not wickeder then his neighbour: and on the contrary, giueth another vngodly person, that in no sort is any thing better then the other, great wealth, happy state on earth, and all prosperitie? Nor are we to wonder, when we shall behold that which oftentimes wee see to happen here vpon earth: That on the one side, a righteous man that is zealous of Gods honour, fighteth for the defence of Gods cause, and seeketh to aduance and further the same, is many times so much crost and ouerthwarted in his proceedings, that it seemeth that both heauen and earth

earth are bent against him, and is in such perplexitie, that he knowes not which way to winde or turne himselfe, as *David* was when the towne of *Ziglag* was spoyled, and his owne people conspired against him, *1. Sam. 30. 6.* On the other side, that an vngodly man, that indureth no manner of aduerlitie, is an viter enemy vnto God, and seeketh by all the meanes that he can, vterly to extirpate and roote out the memorie of his most holy name out of the earth, and yet is oftentimes so much holpen and seconded in his wickednes, that heauen and earth and all things therein seeme to hold with him, and hee bringeth his affaires vnto so happie and prosperous an end, that he is a terrour and feare to the miserable and small troopes of the righteous. Who can tell or finde out the true ground of these wayes of God? See we not that God many times calleth a righteous man out of this world in the flower of his youth, concerning whom in all mens iudgements it had better, and it might haue beene wished, that hee might still haue continued, and liued longer here on earth, being one that did so much good in his owne house, in the place wherein he dwelt, and in his calling wherein hee liued: and on the contrary, suffereth an vngodly man to liue long and many yeares here in the world, being an vnprofitable member, that fareth like a roaring Lion and a rauening Beare among his household, spending and consuming all that hee hath or can come by, wronging his wife and children, defiling the place where hee liueth with

scandalous and wicked actions, and which is more, leading many others with him into destruction, and by his long life withholding and keeping others out of some necessarie places of service, who, were they employed in the same would doe much good: Who can declare or truly imagine the ground of this proceeding? Doth it not oftentimes fall out, that an vngodly man is stricken with an apoplexie while hee is busie about his wicked actions in some one kind or other? and also that a righteous person is stricken by the hand of God, while hee laboureth about the furtherance and aduancement of Gods glory and is onely carefull thereof? That the Lord striketh an vngodly *Arrius*, causing his bowels to burst, and his guts to fall out of his belly, as hee sitteth vpon the stoole to ease himselfe, and so dieth; and that the same God bringeth a righteous man his aduersary to the like death: who would not be abasht thereat, to consider of such incomprehensible wayes and workes of God? And when men shall obserue and weigh with themselves, in what manner of opposite condition, they see and behold both the godly and vngodly, they must needs, and cannot chuse, but acknowledge and confesse that the Lord worketh most wonderfully and vnsearchably therein.

There are two godly men of one state and qualitie, that both liue in great prosperitie and wealth, and two other godly men, that both liue in great trouble, penurie, and miserie: also there are two vngodly men of one calling and condition,

on, that both liue in great wealth and worldly happineſſe; and two other vnrighteous men, that are vnhappy and indure great miſery. And there are two godly men of one calling, whereof the one prospereth in all his affayres, the other is croſt and troubled. There are two vngodly men of one condition, whereof the one is croſt in his affayres, the other prospereth. There is a godly and an vngodly man, who although they be both of one calling in worldly affayres; but yet differ much in their liues and conuerſations touching Gods ſeruice, that both liue in great prosperitie: And there is a godly and an vngodly man, of one condition for worldly matters, that both are croſt and indure much trouble and aduerſitie. There is a godly & an vngodly man, of one ſtate and condition, whereof the godly man hath prosperitie, and the vngodly man aduerſitie: And againe, there is an other godly man and an vngodly man of one calling in the world, whereof the godly man hath much aduerſitie and many croſſes, and the vngodly man great prosperitie. What profoundneſſe of Gods workes are theſe? what wonderfull wayes of God are theſe? Many men paſſe theſe things ſleightly ouer; but thoſe that haue vnderſtanding, and know the word of God, marking and beholding theſe things daily to come to paſſe in the world, thereby note how wonderfully the Lord worketh in things that happen vnto the children of men. Who can enter into the depth of theſe waies of the Lord? who can tell the reaſon thereof?

In all respects then, the workes of God are wonderfull to the children of men, and wholly vnsearchable. *He hath his wayes in the Seas, Psalm. 77. 19. And his foot steps are not knowne, and his waies past finding out: There is no wisdom nor vnderstanding, nor counsell against the Lord, Prou. 21. 30. Our goodnesse extendeth not to him, Psalm. 16. 2. Neither can our wickednesse hurt him, Iob. 35. 6. 7. 8.* Therefore it fareth so with the workes of God, that *whatsoeuer God doth, it shall bee for euer, nothing can be put to it, nor any thing taken from it, Eccles. 3. 14;* in such manner as experience teacheth, that although those that are most diligent and carefull in their affayres, goe forward therewith, yet many times, *even the most diligent and carefull men faile and are crost in their proceedings: so that we may well say with Salomon; I returned and saw vnder the Sunne, that the race is not to the swift, nor the battaile to the strong, neither yet bread to the wise, nor yet riches to men of vnderstanding, nor yet fauour to men of skill; but time and chance happeneth to them all, Eccles. 9. 11.* And therefore consider wee the time and the chance, which God the Lord hath onely reserued to himselfe, *Acts 1. 7.* so that it dependeth wholly on him.

(. . .)

CHAP. IIII.

Why God so ordereth his workes, as wee thinke, here in this world that in a manner they follow of necessity, and ruleth in such sort, that it is commonly and ordinarily found, that man by his owne wisdom or power, can deither adde thereunto, nor diminish any thing from them.



ALOMON expressly setteth downe vnto vs, that God so ordereth his workes and heavenly prouidence, to the end that men should feare him. *Whatsoever God doth, it shall be for ever, nothing can be put to it, nor any thing taken from it, and God doth it that men should feare him, Eccles. 3. 14.* That is, that men should not forsake him nor dispise his workes, neither yet cleaue vnto, nor depend vpon any man, but onely vpon God; That the wise man may not glory in his wisdom, nor the mightie man in his strength, nor the rich man in his riches; but that hee that glorieth, glorie in this, that hee vnderstandeth and knoweth that God is the Lord, which exerciseth louing kindnesse, iudgement, and righteousness on earth, *Jeremie 9. 23. 24.*

By that which before hath been said, touching the admirable and strange workes of GOD, wrought and brought to passe among the children of men: We are taught, first, not to trust vpon, or vnto our owne wisdom, diligence, beautie,

tie, strength, friends, riches, nor any other terrestrial thing whatsoever it may bee, which yet are many times esteemed to bee fit and necessarie for the bringing of worldly matters to passe, and to further our projects; but onely to feare the Lord our God, and to remember that hee holdeth a greater hand ouer vs, then all those things doe, *Eccles.* 5. 8. Secondly, before and aboue all things to attend to his good will and pleasure, touching the euent thereof, as much as in vs lieth, and as much as possibly we may, in all the meanes and wayes which God setteth before vs, and which he will haue the children of men to vse, and whereby also he commonly vseth to prosper their actions, and to blesse them. And herein wee must be rather be specially carefull, for that the peruerse children of men, who by nature are wickedly bent, vse to draw another conclusion from this point of doctrine, that all things do in such manner depend on God, for they conclude not from thence, that therefore aboue all things they must onely depend vpon the Lord their God; but on the contrary, that they need not therefore refrain from euill doing, but that they may still follow after their owne lusts, and take their pleasures as long as they can: They take likewise further occasion thereby, to walke most carelesly and dissolutely here on earth, with more greedinesse to commit sinne and wickednesse, and desperately to enter into all kind of mischief; reasoning thus with themselves, and saying, *How can I helpe it, seeing all dependeth vpon God? my resolution*

tion is therefore to lay hold on the time, and to take my pleasure while I may. Whereas on the contrary, they ought rather to learne much more to feare the Lord, and call to mind and say, that seeing all dependeth on God, how much ought I to feare that God who onely can do good or euill vnto me. Yea, so would they both thinke and doe, if they beleueed, that this wonderfull God, is also a good God. But doing other-ways they shew thereby, that they follow the nature and steps of the Deuill that expecteth no good from the hands of God.

This conceite of the vngodly must bee cleane banished from vs; and we must remember that all things depend vpon God, and therefore so vse the meanes, that before & aboue all things wee seeke and labor to haue God on our side in euery thing that we doe. We must also feare him in such manner, that we must hold and esteeme all that God doth to be good, right, and well done, although we cannot see nor perceiue the cause or the reason of his actions. A Childe seeth his Father doe many things in the house whereof hee cannot conceiue the reason, and yet neuerthelesse he reapeth benefit, and fareth the better thereby; So must we also doe, and often times thinke with our selues, that *Gods thoughts are not our thoughts, nor our wayes his wayes; for as the heauens are higher then the earth, so his wayes are higher then ours, and his thoughts then our thoughts*, Esa. 55. 8. 9. And consequently, that although Gods wayes vnto fleshly men seeme not to be right; yet we must not with the Israelites say, *the way of the Lord is not equall,*

equall, Ezech. 18. 25. Nay, although God suffer the vngodly to liue in great wealth, prosperitie, and pleasure, here in this world, and on the contrary maketh the godly to turne his backe vpon the enemy, letting them that hate them spoyle them, giuing them like sheepe appoynted for meate, and scattereth them among the Heathen, selleth them for nothing, and doth not increase his wealth by their price, maketh them a reproch to their neighbours, a scorn & a derision to them that are about them, maketh them a by-word among the Heathen, a shaking of the head among the people, so that their confusion is continually before them, and the shame of their faces doth couer them, for the voices of those that reproch and blaspheme them, by reason of the enemy and reuenger, *Psal.* 44. 10. &c. Yet we must thinke well of the wayes of God, & must not murmur against him, nor say, that hee hath wrought iniquitie, *Iob* 36. 23. Neither must we by any meanes thinke or conceiue, That God should doe wickednesse, or that he should commit iniquitie, *Iob* 34. 10. or that the Iudge of all the earth should not iudge right, *Gen.* 18. 25. or that the wise God that giueth the labourer wisdom to plow his Land, thereby to reape a good haruest thereof, should himselfe vse no wisdom in the framing of his Children, to make them fruitfull, *Esa.* 28. 23. 24. &c: But on the contrary, although wee cannot conceiue the depth of the wonderfull wayes of God towards the sonnes of men, yet we must hold this for a generall rule, that *all the workes of God*
are

are done in truth and righteousness, Psal. 111. 8. and that our God is the rocke, his worke is perfect; that all his wayes are Iudgement; a God of truth, and without iniquitie; iust and right he is; and that they haue corrupted themselves, and it is a blot to them that they are not his Children, but are a peruerse and crooked generation, that turne away from him for any cause whatsoeuer, a foolish and vnwise, Deut. 32. 4. 5. and therefore when any such difficulties enter into our mindes, if we will conceiue aright thereof, we must not forget the Lord, nor deale falsely in his couenant, we must not turne our harts from him, nor our stepps from his wayes, Psal. 44. 17. 18. And in all these actions and proceedings how strange and wonderfull soeuer they seeme vnto vs, we must be dumb and not open our mouth, because it is God that doth it, Psal. 39. 10.

CHAP. V.

That notwithstanding, that Gods workes done and wrought among the Children of men are so wonderfull, and vncomprehensible, yet we may learne and find out many speciall things, & reape much benefit, by his said workes so wrought and done among them.



S it is a most godly and holy thing, and very commendable, for men in all accidents that happen here on earth among the Children of men, to note the finger of God to bee therein, and to ascribe the same to Gods powerfull

full providence; so we must not slightly refuse or neglect, to consider what God the Lord in his wonderfull wiledome hath secretly purposed and intended by this or that course, crosse, or calamitie, that hee bringeth in sundrie wise vpon his chosen people, seeing experience teacheth vs, that the seuerall things that happen vnto vs during our liues many times produce strange, and far other effects, then men expect from them. It seemed that our case once would haue gone but hardly, and would haue beene but forily supported or countenanced, when as long since, hee on whom wee then much relied, and vnder whose protection wee hoped to rest quietly, by a wicked blow was taken from vs; And yet neuerthelesse, since that time it hath gone with vs better and better. We were likewise once perswaded, that when such or such of our friends should grow stronger, that our affaires would then haue better successe, and goe more prosperously forward, and yet secretly it fell out otherwise.

This might moue some men to conceiue and say, that seeing it is so with the workes of God that are wrought among the Children of men, that his wayes and his proceedings are so strange and vnsearchable, how can we then out of Gods workes learne any certaine or speciall thing, touching and concerning our owne states, and our duties towards God in his workes, whereunto notwithstanding, we are so earnestly, and oftentimes exhorted, and incited in the holy Scriptures, *Psal.* 92. 6. 7. *Esa.* 28. 23. 24. *Hos.* 14. *Psal.*

107. Especially, seeing it falleth alike with the godly and vngodly man, in all their worldly proceedings, wherein oftentimes so v unexpected things happen and fall out, how can we take occasion thereby to prayse and glorifie the Lord, or to humble our selues before him, in regard of his extraordinary works, as if he had done some speciall thing for vs, when as we fare no better then other men commonly do, and it is yet vncertaine what will further proceed thereof?

I answered, although instantly by Gods ordinary or extraordinary workes wee cannot conceiue Gods fauour and affection towards men, nor mans state in regard of God, thereby to take occasion, specially, for the same to prayse the Lord our God, and to seeke after him; notwithstanding when we once well know & perceiue mans state in regard of God, and our owne or any other mens speciall state in that kind, wee may by the ordinary workes of God here done amongst men, learne and conceiue many good things; as for example, when we know a man to be one that truly feareth God, and yet see that notwithstanding many crosses and troubles befall him, and happen to him in this life, we may thereby learne, That God the righteous Iudge of all the world, findeth cause & matter enough, when it pleaseth him, To try the best men that liue here on earth, by laying great tribulations vpon them, and by many mileries to proue their patience, *Iob 4* Whereby also we are further admonished, That although we are commanded to liue holily, and

for example

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as much as in vs lyeth to seeke to doe the same, yet that we must not perswade our selues, that all things therefore here on earth shall fall out well & prosperously with vs according to our desires ; but rather must make our account that neuertheless many tribulations and crosses may fall vpon vs here in this world, and thereupon prepare and arme our selues patiently to endure them. But that we may the better perceiue and vnderstand how to reape much profit by Gods workes done among the Children of men, we must know that although they are things that are vnsearchable by men, to conceiue why God dealeth so diuersly with one vngodly man, in respect of another vngodly man, that is like vnto him, that the one fareth cleane contrary to the other, as for example, giuing the one vngodly man much wealth and prosperitie, and laying much aduersitie, and many plagues vpon the other, as also why God imposeth as much, and the very same on a righteous man, that he doth on an vngodly man, and maketh no difference in outward shew betweene them therein, giuing both the one and the other, eyther wealth or pouertie at his good will and pleasure, yet we may by the word of God find out and know, why God doth so vnto them, or to any other man that is godly or vngodly ; For the Lord our God, that is a wise God, hath opened many things vnto vs in his Word, concerning his will & dealings with the Children of men, which if we marke and well consider the same, wee shall learne many things touching the ordinary workings

ings of God among men; whereof in the next Chapter I will make a further declaration out of the same Word.

CHAP. VI.

Shewing diuers severall things, which the Lord hath opened vnto vs in his Word, touching his good pleasure and dealings with the Children of men here on earth, necessary to put out of our mindes all doubts concerning the workes of God, and to strengthen them in the contrary effects.



Irst, and before all other things, God in his word openeth vnto vs, That *he loveth men freely as they are men, Titus 3. 4.* Which he witnesseth, that he doth by being *the Saviour of all men, 1 Tym. 4. 10.* Therefore also the Psalmist witnesseth, that *God preserveth both man and beast, Psal. 36. 6.* And Iesus Christ himselfe sayth, that *God maketh his Sunne to rise on the evill, and on the good, and sendeth rayne on the iust and on the uniuert, Marh. 5. 45.* When wee see therefore that the *wrath of God is revealed from heauen, against all vngodlineffe and vnrighteousnesse of men, Rom. 1. 18.* we may thereupon certainly conclude, That there is something wanting in men, and that for many causes man deserueth punishment for sin, which God disliketh, *Rom. 3. 23.* and thereby we may further learne, that sinne is the mother of all

miseries, and that there is nothing in the world which we should with more care & caution, hate, shun, and abhor, then sinne, as the onely thing that moueth our Creator to dislike of vs, and maketh all vs that are his creatures abhominable in his sight.

Secondly, God in his word sheweth vs, that he hath a care of those that feare him, and of such as are godly; and seeketh to do them good, but how any of vs are made godly and righteous, all of vs by nature being wicked and lost sheepe, *Rom. 4. 3. Ephes. 2. 5.* Is not at this time to be spoken of; and on the contrarie, that he hateth the vngodly, and powreth out his wrath and indignation vpon them. *The eyes of the Lord are vpon the righteous, and his eares are open to their cry; The face of the Lord is against them that doe euill, to cut off the remembrance of them from the earth, Psal. 34. 15. 16.* which he sayth he will do when he thinketh good, when the dayes of visitation, and of recompence are come, *Hos. 9. 7. Exod. 32. 34.* Then he will wretchedly destroy those wicked men, *Mat. 21. 41.* And on the contrary, when the righteous call, the Lord heareth and deliuereth them out of all their trouble, *Psal. 18. 27.* Thereby vnderstanding, that hee deliuereth them, by taking them like a wise workeman, out of the furnace of aduersitie, when they are sufficiently purified and clensed; That is, *in the time of need, Heb. 4. 16.*

From whence it followeth without contradiction, in regard that God is so diuersely affected towards the godly and vngodly man, that in that respect,

respect, when he sendeth one and the like prosperitie and aduersitie, both on the godly and vngodly, hee doth it not for one selfe same intent, nor to one end. That which God himselfe witnesseth vnto vs, on the one side, that whatsoeuer tribulation or misery hee sendeth to the godly man, it is for his good and great benefit, yea euen the crosses themselues are so; for God *inlighteneth their darkenesse*, Psalm. 18. 28. and so it falleth out, *That all things worke for the best to them that loue God*, Rom. 8. 28. So that the troubles of the godly, are vnto them as an entrie into life euerlasting, an earnest penny, and as it were the first fruites of heauenly ioyes, Psalm. 23. 6. As also the crosses of the godly, are vnto them as a precious medicine to heale their soules, and a true meanes to prepare the way for them to enter into the kingdome of heauen, *Acts* 14. 22. And in this manner all things are a blessing to the godly; *For godlinesse is profitable vnto all things, hauing the promises of this life that now is, and of that which is to come*, 1. Tim. 4. 8.

On the other side, whatsoeuer the vngodly endure, it is altogether a curse vnto them, for God *curseth their blessings*, Matt. 2. 2. So that whether it bee prosperitie or aduersitie, it happeneth vnto them, it falleth out amisse with them: *for all things are uncleane vnto them; because their mindes and consciences are uncleane*, Tit. 1. 14 Deut. 8. 15. The aduersity then of the vngodly is a feeling of, & a preparatiue to euerlasting condemnation, an earnest penny, and the first fruites of the paines of hell, *Iud.* 5. 7. and their prosperitie is like a poy-

soned drinke vnto them, for by their wickednes, the more they abuse their prosperitie, the more they spoyle their owne soules, and so it become a powerfull meanes to carrie them vnto hell, and to the kingdome of darkenesse, *Apoc. 18.7.* This God openeth vnto vs plainly in his word, whereby wee may openly learne and vnderstand that the state of the vngodly, whether it bee aduersitie or prosperitie, is altogether miserable; and on the contrarie, that the aduersitie or prosperitie of the godly, is a happines vnto them. For it is most certain, that if the vngodly man doth not in time repent and amend his life, at the last hee shall bee sure of after condemnation, and the godly man of euerlasting ioy and felicitie, as wee haue a manifest example thereof in the state of the rich man, and of poore *LAZARUS*, *Luk. 16. 19.* And who seeth not, that the rich man for all his wealth and worldly prosperitie, was an accursed wretch, and that poore *LAZARUS* in his greatest miserie was happie and blessed? what man is hee, that would not rather choose, looking into the end of them both, to liue in this world in the state of poore *LAZARUS*, then in that of the rich glutton?

So you see, that from these different affections of God, both vnto the godly and the vngodly, which hee hath shewed vnto vs in his word, and by their last ends which thereupon ensue, the grounds of the hope and comfort that the godly haue and receiue in the midst of their aduersitie and troubles: And the grounds of the feares and miseries, which the vngodly are like to fall vnto, whiles

whiles they possesse worldly prosperity and pleasure. But hearken yet further, what the Lord himselfe saith vnto his seruants and messengers touching them both: *Say vnto the righteous that it shall bee well with him, for they shall eate the fruite of their doings: Woe vnto the wicked it shall bee ill with him, for the reward of his handes shall be giuen him,* Esa. 3. 10. 11. Now if wee consider this well, and take good heed, and earnestly marke the end, both of the godly and of the vngodly, we shall be thoroughly perswaded, from the doubtfull conceite that wee haue in our mindes, touching the workes of God done here vpon earth among men, when we oftentimes behold and see the vngodly to prosper so much in this world, and the godly liue in pouertie and aduersitie, which for that it is a matter of great importance, in the next Chapter I will more at large open the same vnto you.

CHAP. VII.

That there is no cause at all, why men should make any doubt or question, when they see many vngodly men here prosper in the world, and diuers godly men liue in pouertie and aduersitie.

Here are two special reasons, that moue men to become carelesse and licentious here in the world, when they see and behold how it fareth, both with the godly and vngodly in this world. The first is,

that many times they see, that those that feare God are in great miserie and calamitie, and the vngodly prosper and abound in wealth. This many men cannot brooke, while they are perswaded, that it standeth not with the great Maiestie of the God-head, and the Iustice of God to deale in such manner; and the reason is, because they looke vpon nothing but the outward shew, and consider not the end for which God doth it; for if in the least degree they did but thinke and remember, that God meaneth well to the godly, and that their oppressions are wholesome medicines for their soules, the better to prepare them for the life to come: And on the contrarie, that the prosperitie of the vngodly is like the *Quales* to the children of *Israel*, that died while they were in their mouthes, then they would presently see and perceiue that they haue no cause to doubt of, or to misconster and stumble at the workes of God. For to speake the truth, who is he that will longer stumble at, or thinke it strange to see, that God loseth and slacketh the bridle to the children of the world, but rutereth, holdeth in, restraineth instantly, and suffereth not his children to haue their wills, when hee remembereth that the Lord doth it to his children, to the end that they may become the more spirituall and better prepared for the kingdome of heauen: doe wee not the like in matters of leise importance, continually in our houses to our children, wee suffer our dogs that wee breed in our houses, to runne at libertie loose and vntied, and haue no regard

regard what they doe, nor how it fareth with them, but is it not our manner to looke narrowly to our children, to keepe them short, to teach and instruct them; and why doe we so, but onely to bring them vp to all vertuous actions, and for their better preferment. So that it is to a speciall end, that wee haue so great a care of our children, which in no wise wee doe intend to our dogges, but let them runne where they list.

The word of God therefore aduifeth vs, to cast off all doubts and feares touching the workes of God, and to rid vs thereof, willeth vs not to looke onely vpon the outward end of the children of men, and to consider of nothing else, but the course of this present world, euen as the state of the rich glutton, and of poore *Lazarus*, is set downe and declared vnto vs by Iesus Christ himselfe, *Luk. 16.* So the Apostle Saint *Paul* warneth vs, saying; *Remember those that haue the rule ouer you, who haue spoken vnto you the word of God, whose faith follow, considering the end of their conuersation,* *Heb. 13.7.* And to the same end Saint *Iames* sayth, *Behold wee count them happy which indure; you haue heard of the patience of Iob, and haue seene the end of the Lord; for the Lord is very pittifull, and of tender mercy,* *Iames 5.11.*

Touching the prosperity of the vngodly, who would be grieved thereat, when wee marke and thinke vpon their endes; they stand vpon slipperie ground and soone fall downe: and then comes in the hard and heauie reckonings which they

must make at the latter day, see the 49. *Psalm*; What is hee that grudgeth at the good that men doe to those that are condermed to die, or at the friendship that is shewed vnto them by some, when they are led to execution to be broken on wheelles? or who would not chuse to passe thorough a troublesome and durtie way, to inioy a great inheritance, then thorough a faire and pleasant way to goe to execution? doe not many honest householders, dislike of swaggering companions, that dayly and houely haunt the best Innes and Tauerne in the Citie, and consume their wealth in banker after banker, as long as their credits last? and doe they not thinke them men of little wisdom or consideration? and is it not found to bee so when they make vp their reckonings at home in their houses? So it stands with the prosperitie of the vngodly many times here in this world, they haue great wealth and abundance: but they spend vpon their owne stockes, and a hard reckoning followeth after it: whereas on the contrary godly men, that in this world are kept short and spend vpon their fathers purse, whether it be superfluously or otherwise, as their father thinkes it good, haue no feare of an after reckoning, all is freely forgiuen them: Thus their ends differ much one from another. This when the Psalmist considered, although before touching this point of the workes of God, how the vngodly prosper, and the godly liue poore and miserably, hee was somewhat troubled, and muttered thereat, yet at last hee was perswaded, as hee him-

John. German His Booke 181. 182.
 John. German His Booke 183. 184.
 John. German His Booke 185. 186.

himselfe witnesseth, saying; *When I thought to know this it was too painefull for mee, untill I went into the Sanctuary of God, then understood I their end,* Psalm.73.16.17.

C H A P. VIII.

That there is no cause why men should bee so much abashed, when they shall consider how the enemies of Gods people, when they incounter in battaile with the people of GOD, and haue the upper hand and ouerthrow them.



ET this is not all, that which causeth greatest dislike in the hearts of many men, touching the workes of God done among the sonnes of men; the chiefest reason consisteth here-

in, that men oftentimes see and behold, that not onely many vngodly men live in great prosperitie, and many righteous men in great miserie, but that men see and obserue that the vngodly oftentimes oppresse the godly, and that when Gods people and their enemies, encounter in battaile and fight together, many times their enemies haue the victorie and overcome them. This is the point that produceth greatest difficultie, and many men cannot be resolued, how it should come to passe that the seruantes of the most high God, that haue his cause in hand, that are icalous of his

glory, and fight for his truth, should be overcome by those that are Gods enemies, that Gods cause should turne the backe, and falshood and deceit haue the vpper hand; this by many men cannot be conceiued nor considered as it should bee, for that as things are brought to passe, they see nothing but contrary effects. The vngodly are hardened in their vngodlinesse, and the godly weepe and mourne, all thinges are worle and worle, and the name of the Lord by this meanes slandered, and euill spoken of, and his truth blamed.

I answer, we must needes confesse and acknowledge, that these are most profound wayes of God, but the Lord also in his holy word hath giuen vs to vnderstand, what the meaning is of these his most wonderfull workes, and telleth vs that he hath reason so to doe, both in respect of the godly, and the vngodly, and of his people, and their enemies; and first giuerh vs to vnderstand, that in these occurrents hee is patient, and long suffering, *Luk. 18. 7.* That he is not so hastie as wee are, *Psalm. 116. 11.* Hee can indure that his cause, and his peoples cause should sometime bee hindred, and that the vngodly should domineire, as if *Baal* or *Astartoth*, and not the God of *Israel* ruled and gouerned the world, and teacheth vs further that he suffereth it so to bee, thereby the more to aduance his honour, when hee once begins so to rise vp, that his enemies are driuen backe, and that he listeth vp againe the heads of his people, which before were dejected and cast downe.

downe. Thus he witnesseth, that for the same cause he suffereth his people of Israel to be humbled, that afterward he might aduance them, and that so all the world might see that it was neither their policie, wisdom, nor power, but his blessings that had releued, and rayed them vp, *Deut.* 8. 9.

Here what the Lord to this end sayth by the Prophet; *The earth mourneth and languisbeth, Lebanon is ashamed and hewen downe, Sharon is like a wilderness, and Basan and Carmell shake off their fruits; now will I rise sayth the Lord, seeing my people are so much confounded, and euery man thinketh, that they are wholly ouerthrowne, now will I be exalted, now will I lift vp my selfe,* *Esa.* 33. 9. 10. *I haue a long time houlden my peace, sayth he, I haue beene still and refrayned my selfe, now will I cry like a trauellling woman, I will destroy and deuoure at once,* *Esa.* 42. 14. the enemies of my people. This is Gods purpose when he suffereth his people for a time to be ouer-run and mastered by their enemies: which if we consider well, we will no longer bee abashed thereat, nor stumble at Gods workes, though things goe neuer so crosse for a time with Gods owne people, and that the enemies of the Gospell thereby seeme to growe strong.

When we reade of the prosperitie of *Hammon* the cruell and sworne enemy of Gods people, and vnderstand that he proceeded so farre, that all the people of *Israel* were iudged to die, and that hee being their greatest and bitterest enemy, had the

execution thereof committed to him, would not men thereby conclude, looking vpon the outward vntoward proceedings, that the Lord had abandoned and forsaken his people of *Israell*; yet we know in the end, that the higher that *Hammon* the enimie of Gods people did clime, the neerer the destruction of the Children of *Israell* seemed to be, and the more the enemies of Gods people being disappointed of their purposes were confounded, the more honor the Lord did then reap vnto himselfe, by the deliuerance of his people. So wonderfull is God the Lord in his workes: wherby it appeareth, that euen then when he suffereth the cause of his people in a manner to fall vnto the ground, he still houldeth the rudder in his hand, and hath an eye on them, and a care that they shall not altogether be ouerthrowne.

And so all the mis-vnderstanding, wrong iudging, mis-construing & stumblings at Gods workes consists herein, that we onely looke vpon exterior things, and neuer remember to goe into the Sanctuary of God, to looke into the end of his wayes, and what his secret meaning is therein. Marke what I say. Queene *Ester* that was a great friend to the people of God, and sought what meanes she could to deliuer the people of *Israell* from that danger, and to bring *Hammon* to confusion, what courte did shee take. Shee invited the King and *Hammon* with him to be her guests, shee receiued and intertained him friendly, and *Hammon* could perceiue no other but that he was very welcome to the Queene, and boasted thereof to his friends; And

And yet that was not enough, *Hester* bad him to be her guest the second time, and shewed him a fayre countenance from time to time. Now what might the Iewes that knew not *Queene Hesters* meaning, haue conceiued and iudged hercof? might not they haue thought, that *Hester* also consented with *Hammon* to helpe to root out and confound the Iewes? But the meaning was cleane contrary: shee sought to bring *Hammon* to confusion, and to deliuer the Iewes from death; the issue thereof sheweth it plainly, *Hest. 5. 7.*

Thus the Lord our God many times worketh with the enemies of his people, hee seemeth for a while to draw them on, and to leaue his owne people, to make them the more contounded and ashamed, when vnexpectedly hee ouerthroweth them, and deliuereth his people from them. Touching these wayes of God therefore wee must attend Gods pleasure, and in the meane time patiently expect his leisure. And this God declareth vnto vs in his Word touching his strange workings afore sayd, which to men seeme so offensive, yea, which is more, our good God sheweth vs yet more speciall and waightier causes, wherefore at sometimes he suffereth his owne people to be oppressed by their enemies, and letteth them fall into great miseries and troubles, whereof some conceiue, the enemies of Gods people, others Gods people themselves. Touching his owne people, sometimes he suffereth them to fall into the hands of their enemies, and by that meanes ladeth them with a heauie yoake; because they did not ende-

uour themſelues wiſely, and as it became them, to beare his Fatherly yoke on their necks. Heare what the Lord to that end ſayth to his people : *Because that thou ſerueſt not the Lord thy God with ioyfulneſſe, and with gladneſſe of heart, for the aboundance of all things ; therefore ſhalt thou ſerue thine enemies, which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſſe, and in want of all things, and he ſhall put a yoke of iron vpon thy necke, and all this the Lord doth, as hee himſelfe alſo witneſſeth, that his people might know what difference there is betweene ſeruing of him, and ſeruing the Kingdomes of his enemies, 2 Chro. 12.8.* Therefore for that his people by the ſubriltie of Sathan, the temptations of the world, imbecilitie and careleſneſſe ſometimes eſteeme not of the ſweete yoke of Chriſt, and calme running water of *Shilo* as they ſhould doe, the Lord layeth a heauie yoke vpon them, and bringeth them into deepe, and many waters of oppreſſion ; wherein what ſtrange thing doth the Lord ? What doth he I ſay, that ſhould moue men in any manner to diſlike ? When we uſe to do the ſame (and thinke, and perſwade our ſelues that we doe wiſely) with our owne Children ; that ſometimes wee put to hard Schoole-maſters, and cruell teachers for a tyme, that they might learne and know how eaſie a yoke they beare on their ſhoulders in their Fathers houſes, which yet when we doe, it is out of meere loue, and for the good and profit of our Children.

On the other ſide, touching the enemies of
Gods

Gods people, although then they seeme specially to bee happie and blessed, when in that manner they get the vpper hand of Gods people, and deuoure them like bread; yet the truth is, that no greater plague can happen vnto them, then when they are permitted to oppresse and wrong the people of God, and to wash their hands in their blood; which the Lord in his great wrath sometimes permitteth to be done, when hee determineth to suffer them to fill vp the measure of their wickednesse, and to hasten their Iudgement, and vtter destruction. Euen then when they ouercome and spoyle the people of God, and lead them Captiues away with them as a prey, They doe nothing els but in a manner heap vp a great deale of wood, stubble, and straw, with coles of fire vnder them, which at the last burnes them all vp. For so the Lord himselfe witnesseth, saying; *In that day will I make the wildernesse of Iudah like a harth of fire among the wood, and like a torch of fire in a bundle of straw, Zach. 12. 6.* And againe, *And in that day will I make Ierusalem a burthensom stone for all people; all that burthen themselues with it shall bee cut in peeces, though all the people of the earth bee gathered together against it, Zach. 12. 3.* Hearken what the Lord in this respect againe and againe commaundeth, and oftentimes willet his Prophets to shew to the world: *Thou Son of man sayth he, Prophesie to the mountaines of Israell, and say; Ye Mountaines of Israell, heare the word of the Lord; Thus sayth the Lord; Because the enemy had sayd against you, Aha, euen the auncient high places are ours*

in possession, Therefore prophesie and say; Thus sayth the Lord God; Because they haue made you desolate, and swallowed you vp on euery side, that you might be a possession vnto the residue of the Heathen, and yee are taken vp in the lips of talkers, and are an infamie of the people, Therefore yee Mountaines of Israell, heare the word of the Lord God; Thus sayth the Lord God to the mountaines, and to the hills, to the riuers, and to the valleyes, to the desolate waists, and to the Citties that are forsaken, which are become a prey and derision to the residue of the Heathen, that are round about. Therefore thus sayth the Lord, surely in the zeale of my ielousie I haue spoken against the residue of the heathen, and against all Idumea, which haue appoynted my Land into their possessions, with the ioy of all their heart, with dispitfull minds, to cast it out for a prey, Prophecie therefore concerning the Land of Israell, and say vnto the mountaines, and to the hills, and to the riuers, and to the valleyes; Thus sayth the Lord God, Behold I haue spoken in my ielousie, and in my fury, because you haue borne the shame of the heathen, therefore thus sayth the Lord God, I haue lifted vp mine hand, surely the heathen that are about you they shall beare their shame. But yee O Mountaines of Israell, you shall shoot forth your branches, and yeeld your fruit to my people of Israell, for they are at hand to come, Ezech. 36. 1. 2. 3. 4. 5. 6. 7. 8. And for that the Lord intendeth to deale in this manner with his owne people, and with their enemies when they ouercome and oppresse them; he pronounceth a woe vnto Assyria, by the Prophet Esay; & that for this cause, because they were to ouer-run and oppresse the

the people of *Israell* for a tyme, like durt in the streete; laying, *O Assyrians the rod of mine anger, and the staffe in their hand is mine indignation. I will send him against an hypocriticall Nation, and against the people of my wrath,* (where hee vnderstandeth his owne people, that because of their sinnes had a long tyme sore offended him) *I will giue him a charge to take the spoyle, and to take the prey, and to tread them downe like the mire in the streets,* *Esa: 10. 5. 6.* To this end also the Lord witnesseth, that hee delayed to take reuenge for the bloud of his Children, vntill more of them were slaine for his truth sake, that at one time he might visite the enemies of his truth in their owne houses & make a iust reckoning with them, *Apo. 6. 9 10. 11.* Whereby it is manifestly to be seene, That the Lord suffereth the enemies of the truth somtimes to haue the vpper hand, because that already by reason of their great sinnes and offences committed against him, they haue in such manner offended him, that in his wrath he thinketh it fit to slacke the bridle vnto them, and to suffer them to proceed from bad actions to worse, for their heauier iudgement and condemnation.

This also must be vnderstood and conceiued in matters of lesse moment, wherein the Children of the world without reason and lawfull ground, get the vpper hand ouer the Children of God, as when they meete together in battaile in the field, or in any towne, or in prayer, or at a marriage, or such like, and there are slaine, murdered or spoyled, & in all other such like occurrents. And thus

the Lord findeth occasion both in regard of his owne people, and of their enemies, now and then to make his people the foote and not the head, that he suffreth them to lie vnder secte, and the enemies of the truth to tread vpon them ; which whosoever well waigheth and considereth with an vnderstanding heart, hee shall soone perceiue & see, that there is no cause of doubt to be made, or scandall to be found in these workes of the Lord.

C H A P. IX.

Further Iustification of the aforesaid Doctrine, which the Lord sheweth vs out of his word, touching his proceedings with the Children of men, against the people of God in our age.



Hat wee may further Iustifie this poynt touching Gods proceeding with his people, and their enemies, and discusse the difficulties and troubles which in these times are in diuers places brought vpon Gods people by their enemies, we must after the like manner, with due respect speak generally, both of the proceedings of the people of God, and of their enemies.

That the light of the Gospell hath long tyme shone most clearly in this age, as those that know any thing as they ought to doe, can tell ; and that
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the same hath beene sleightly regarded, both by friendes and foes, all those plainly see it, that haue receiued any light at all from the Lord our God. Many both great and small, both mightie Potentates and meane men, long since and oftentimes, with all their mights, haue strouen against the same, and sought vtterly to dam and smother it vp, by all the meanes they could; esteeming that to be a false light, which is only able to lead and guide them to the way of saluation. Others, that in some sort had a liking thereunto, haue made no great account nor estimation thereof, but haue suffered it in such sort to shine, and so serued their turnes therewith, that they were content to liue where it was, and sometimes to come where it shoane, without making any reckoning to accept, or, to make profession thereof. And amongst those that proceeded so farre, that they haue accepted thereof as a rule of their faith, and an order of liuing well; there are many found that haue no care orderly, and as they ought to doe, to walke in the light thereof: so that on this side also many lamentable offences haue beene ministered, and doubts beene raised to cause controuersies and errours.

This the Lord God, the Father of lights hath seene and beheld from the highest heauens, the place of his holy habitation; and it grieved him much to see and perceiue, such great vnthankfulnessse and ingratitude for so excellent a gift, then the which (next vnto saluation it selfe) no better hath beene given by God vnto the chil-

dren of men : For which cause hee hath suffered the vnthankfull world, and that would not accept the loue of the truth, to fall into strong delusions and great doubts, whereby they tooke occasion, to cleaue vnto and beleeeue lies. So that in this our age, wee haue seene in the reformed countries of the world, many great and very dangerous disputations to arise, and controuersies to grow touching religion : whereby many men, that looke no further then vpon the outward shew and face thereof, were so much amazed and abashed thereat, that they began more and more to dislike it, and to leaue it : These are deepe wayes of God, which therefore ought to haue mooued all Christian hearts to search into the intent and meaning of God; and withall to take occasion to shake off the aforesaid vnfauoury ingratitude, and to bend their mindes vnto a more wholesome course of obedience. But this hath beene practised by very few, and at this day is yet too much neglected.

For which cause the wrath of God hath beene more and more kindled, and his out stretched arme hath not holden backe; but in his anger he is gone soorth, and hath suffered the vngodly world that hardeneth it selfe, to fall into more hardnesse and delusion; as euery man knoweth how much the blind world now hardneth and imboldneth it selfe, each one in his errors, vpon occasion of the present troubles that daily happen to the people of God in these dayes: for the enemies of the Gospel, thereby take occasion to
thinke

thinke and perswade themselves, that they haue done great and good seruices vnto God and yet doe, when they persecute and seeke to roote out the protectours and professours of the truth, and those that haue halted betweene both, thinke themselves happie that they (as many others) haue not thrown their lot into the lap of those whose chance they thought might alter and change. Thus the Lord as he hath threatned, letteth it raigne *snarcs, fire, and brimstone, and a horrible tempest vpon the vngodly*, Psal. 11. 6. wherein they shalbe taken & spoyle themselves. For in all these things, those wretched men doe not once remember, that when to fulfill their owne pleasures they doe so, they iudge vniustly of Gods truth, and thereby *offend against the generation of his Children*, Psalm. 73. 15. How oftentimes was *Israel* troubled and vexed with contentions and warres amongst themselves, yea and ouer-runne also by the *Philistines* and other enemies? whereas notwithstanding, the *Israelites* were the onely people of God, and onely had the light of saluation among them: What inuasions and incursions haue the cruell Heathen diuers times made vpon the Christians? and yet wee know that the Christians, and not the Heathens haue the truth on their side.

But these things the Lord sometimes suffereth, to fall vpon and come against his owne people, to cleanse them, to try their faiths, & to the end that those that remaine obstinate might haue that which they haue deserued. 1. *Corinth.* 11. 19.

Matth. 18. 7. And thus it falleth out that such miserable men, that glorie and take most delight, to behold the troubles & persecutions of Gods people, that boast off and perseuer in their enmitie and peruerse proceedings, are those certainly that are most plagued thereby; for that by such meanes they are hardened in their errors and delusions, which lead them into perdition. Can greater plagues then these bee any wayes bee thought on? and all this also is iust and righteous with God, that those that receiued not the loue of the truth, that they might be saued, might fall into strong delusions and beleue lies, *2. Thes. 2. 10. 11.* And that those that are the causes of reuolting and doubts raised, and sometimes strongly maintaine them, should haue the same measure mett vnto them, and thereby fall into perdition.

Thus it fares with them (by the wonderfull prouidence of God) as the Psalmist saith; *As they loued cursing* (for they delighted in error) *so let it come vnto them*, Psalm. 109. 17. Besides all the curses that yet hang ouer their heads, for the oppression, shame, disgrace, and wrongs by them done vnto the children of God in their troubles and aduersities: for it is most true and certaine, that although the Lord God suffer his people for a while to bee oppressed by their enemies, when he hath once finished all his workes vpon Mount *Sion*, and sufficiently punished his people, he will goe to visite their enemies in their owne houses, and cast the rodde of his anger into the fire, Esa.

10. 12. Behold how excellently the Psalmist setteth this forth, saying; *When God heard this* (that is, that his children many times rebelled against him,) *hee was wrath and greatly abhorred Israel; so that he forsooke the Tabernacle of Shiloh, the tent that he had placed among men, and deliuered his strength into captiuitie, and his glory into the enemies hand, he gaue his people ouer also vnto the sword, and was wrath with his inheritance. The fire consumed their young men, and their maidens was not giuen to marriage, their Priests felt by the sword, and their widdowes made no lamentation.* Thus farre it went on Gods enemies side, as we read, 1. Sam. 4. but marke what followeth: *Then the Lord awaked as one out of sleepe, and like a mightie man that shooteth by reason of wine: and he smote the enemies in the hinder parts, hee put them to a perpetuall reprech, Psalme 75. 59. 60. 61. 62. 63. 64. 65. 66.* which also wee read in the first of Samuel the fifth, *This is the heritage of the seruants of the Lord, and their righteousness is of mee, sayth the Lord, Esa. 54. 17.* That the Lord God in his time shall recompence tribulation to those that trouble them, and giue rest to those that are troubled, 2. Thess. 1. 6 7. euen in the time of need, Heb. 4. 16. And thus it appeareth alwayes, that although the Lord seemeth to haue forsaken his people for a while, and to hold with their enemies, yet in truth, and certaintie this standes firmly, That God will not cast away righteous man, neither will hee helpe the euill doers, Iob 8. 20. how much soeuer he seemeth to stand against his owne people, and to strengthen the hand of the vngodly.

These are the wonderfull wayes of our God and this is the certaintie of his workes done among the children of men, which mouued the Psalmist, that had a spirituall eie in some measure, to looke into the waies of God, and to set downe the truth thereof, to breake out into this speech and say; *O Lord how great are thy workes, and thy thoughts are verie deepe, a brutish man knoweth not, neither doth a foole understand this,* Psalm. 92. 5. 6.

Thus wee may see, that although the workes of God, done among the children of men, for the most part are hidden from vs, and incomprehensible, yet that which our good God hath openly made knowne vnto vs in his word, instructeth and inableth vs with speciall profit, fruit, and comfort, to marke and looke into the workes of God. It remaineth then, that wee set downe and further speake of certaine notable fruits that grow out of that which wee haue before set downe; which wee will doe in the Chapter following.

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CHAP.

C H A P. X.

*That without contradiction it appeareth by the afore-
said order of the workes of God , done among the
children of men, that there shall bee an after recko-
ning made, with all the children of men in the
world to come.*



SEING, that it is evidently
knowne, that God the Lord is
a righteous Iudge ; For the
workes of man shall bee rendred
vnto him, and he will cause euery
man to finde according to his
wayes, Iob 34. 11. and that it is alwayes found,
that the Lord in this world maketh no euen
reckoning with the children of men , when hee
suffereth a godly man all his life time to liue in
great trouble and aduersitie, and to dye therein ;
and sendeth great riches and ioy to an vngodly
man all his life long ; and *they haue no crosses, but
their strength is firme*, Psal. 17. 14. and Psal. 73. 4.
And also by experience in the common course
of the world , it is found that many of the deare
children of God , are persecuted and euilly dealt
withall, onely because they take Gods cause in
hand, are ieaious of God honour, seeke the sprea-
ding abroad of the Gospel , and the prosperitie
of his people , and that it oftentimes fareth so
with them, that they are oppressed and lose their

liues : therefore , as it happeneth also to many other Martyrs of God , and faithfull witnesses of his truth, *Apoc. 2. 13.* wee must of necessitie therefore hence conclude , That God for certaine will make an after reckoning in the world to come, for it can by no meanes stand with the righteousnesse and goodnesse of our God, that hee should indure or suffer his owne children, and his faithfull seruants, who for the fulfilling of his will, did not refuse to yeeld their liues into the enemies handes and to dye , and that for his cause were shamefully handled, cursed, abased, and slaine, should not be reuenged, *Luke 18. 7. 8. Apocal. 6. 9. 10. 11.* Could a iust and an vpright Prince endure that his trustie seruants and officers, should be assailed, persecuted, and slaine by his subiects, because they seeke to maintaine and vphold his lawfull commandements, and to see them executed, without taking their causes in hand , reuenging their blood , and punishing the offenders as they had deserued ? Much lesse, will the Lord suffer the hard dealing with , and handling of his children that are slaine and murdered in this world, to goe vnreuenged.

Therefore, if there were no other reasons then that onely , for which God should make a common reckoning with the children of men at the latter day, yet were this cause enough for it. So the Apostle setteth downe the necessitie of the last day of iudgement, to consist vpon this ; That the godly are here oftentimes so cruelly oppressed by the vngodly, and saith to the *Thessalonians*,
that

that it is a manifest token of the righteous Iudgement of God, that yee may be counted worthie of the kingdom of God, for which yee also suffer, seeing it is a righteous thing with God, to recompence tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Iesus shall bee revealed from heauen with his mightie Angells, 2 Thess. 1. 5. 6. 7. Then also it shall be made manifest, though it bee neuer so much forgotten here in the world, and how little regard or knowledg soeuer seemes to be taken of the godly, and thole that are righteous, That God *harkened, and heard it, and a booke of remembrance was layd before him, for them that feared the Lord, and thought upon his name, and accordingly it shall then also be knowne, what difference there is betweene the righteous and the wicked, betweene him that serueth the Lord, and him that serueth him not, Mala. 3. 16. 17. 18.* Herewith the godly also must comfort themselues, as the Prophet also witnesseth; and take heede, that they partake not with the vngodly, of whom Salomon sayth, *Because sentence against an euill worke is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe euill, Eccl. 8. 11.* But they must rather, seeing God here in this world permitteth things to passe in such manner, bee thereby more certainly assured, that hereafter there shall come a great day of judgement, where in all things shall be made right, and set straight, and euery one shall be rewarded according as hee hath done, whether it be good or euill, Act. 3. 21. and 2 Cor. 5. 10. And accordingly the more crossely

and confusedly we see things done and executed here in this world, the more must wee learne to make reckoning of the great day of Iudgement, make full account thereof, and prepare our selues for it, holding for certaine, as *Salomon* also in the aforelaid place witnesseth, *That though a sinner doe euill an hundred tymes, and his dayes be prolonged, yet surely I know, it shall be well* (not with the vngodly, but) *with them that feare God, which feare before him*, Eccl. 8. 12.

This therefore should moue all the godly to long for the last day, & the comming of the Lord, when we shall not onely be *reuenged for all their hard speeches which vngodly sinners haue spoken against him*, Iude 15: And all instruments that are *formed against vs shall not prosper*, Esa. 54. 17. But besides that all the partes and pieces of that great worke of the prouidence of God ouer the things of this world, that here are so confusedly cast together vpon a heape, shall be seene to be laid very orderly, by the wise and powerfull hand of our God, and from them wee shall see a most notable peece of worke to bee framed and brought forth, wherein the vngodly with their wicked workes, shall serue as shadowes, Eccl: 8. 13. to set more beautie and luster vpon the great glory of the Children of God, who shall then glister like the Sunne. Mat. 13. 34.

As also the godly are to expect the same for this cause, that howsoeuer they cannot here conceiue why this or that thing comes so to passe, yet they may assure themselves, when the Lord shall come

to Iudgement, to make all straight, and to bee glorified in his Saints, 2 Theff. 1. 10. Hee will then bring forth so glorious a peice of worke, and shew it vnto vs, that wee shall alwayes reioyce therein, and prayse and glorifie our God for the same world without end.

CHAP. XI.

That not all outward prosperitie is a signe, that the Lord loueth that man to whom he sendeth the same.



With by all that which is said before it manifestly appeareth, that God many times sendeth great wealth and prosperitie to the vngodly, it is euident and not to be contradicted, that not all wealth & prosperitie is a signe or token that God fauoureth that man to whom he giueth it, for the Lord our wonderfull God giueth in his wrath and anger to some men that which they wish and desire; as he gaue Quails to the Children of *Israel* at their desire; but they dyed while they were eating of them, *Numb. 11*. Many a man hath earnestly desired, and also obtained that which in the end was his ouerthrow. So that it is most certaine, that the wealth and prosperitie of the vngodly is nothing else, but as it were a pasturing of Beastes for the day of slaughter. This God taught *Jeremie*, when touching the prosperitie of

the vngodly hee looked into and searched the wayes of God; Righteous art thou O Lord, when I plead with thee, yet let me talke with thee of thy Iudgements. Wherefore doth the way of the wicked prosper? Wherefore are all they happie that deale very treacherously? Thou hast planted them, yea, they haue taken roote, they grow, yea, they bring forth fruit, thou art weere in their mouth, and farre from their reines. But thou O Lord knowest me, thou hast secne me and tryed mine heart towards thee. Put them out like sheepe for the slaughter, and prepare them for the day of slaughter, Iere. 12. 1. 2. 3. This is the cause why those that prosper in this world reioyce, though they are vngodly, they glory in themselves because all things goe well with them, and are perswaded, that it shall alwaies be so with them, yea, and that God fauoureth and liketh them, which notwithstanding is not so. The Lord often times in this life giueth great wealth and prosperitie, and whatsoever they wish or desire, vnto those, to whom after this life he will giue hell and vtter damnation for their reward: Gods wayes in these things are not like the wayes of men: to those that men hate and cannot abide, they wish no good, no not so much as may continue the twinning of an eye. But it is not so with our God, hee endureth the vessels of wrath with great patience, & beares long with the vngodly, to see if they will once repent and turne from their wicked waies, and feare that good God, from whom they haue receiued so many good things, which if they doe not, but will continue in their wickednes, Then vndoubtedly,

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hell

redly, such is the case of the vngodly, that the more wealth and prosperitie they haue in this world, the more hated and accursed of God they are. For this is most certaine, that there can come no greater plague in the world then this to the Children of men, when doing euill it falleth out well, as they imagine with them: for thereby they imbolden themselues in their wicked wayes, and take such a course that they shun no wickednesse, and then that draweth more vnto them, which the Psalmist sayth, *When the wicked spring like the graspe, and when all the workers of iniquitie flourish, it is that they shall be destroyed for ever*, Psal. 92. 7. Therefore the Prophet cryeth out against the Children of this world, in this manner; saying, *O that they were wise, that they vnderstood this, that they would consider their latter end*, Deut. 32. 29. Reioyce not then, you Children of the world, because you flourish and prosper here, for behold and see that it standeth thus with you, as long as you feare not the Lord, for you can finde nothing to make for you out of any place in the word of God, but that Gods intent and meaning is, to feed you in this fatt pasture for the day of slaughter, Ier. 12. 3. And that in this world hee will bring that vpon you which you deserue; as it hapned to *Abolon, Hammon*, and others. This is most certaine, you stand vpon slipperie ground, and God that iudgeth you is strong, and in the twinkling of an eye can throw you downe. God, I say, whom you feare not (and therefore is against you) comes to Iudgement *as a theefe in the night*. Therefore

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looke before hand, that you stand vpon your gard; turne speedily vnto him, and repent, least with the couetous rich man, for a short and transitorie worldly life you bee soone carried away from hence into euerlasting paine and damnation.

CHAP. XII.

That all worldly crosses and tribulations are not a shew or signe that God will refuse that man to whom he sendeth them.



Seeing that by the reasons and proofes aforesaid it is cleare and euident, that God also suffereth crosses and tribulations, to fall vpon the most godly men that are here in this world, it appeareth thereby also without contradiction, that all tribulations and troubles are not a crosse of God, neither an argument; that God will overthrow, and at once consume vs, when he layeth tribulations vpon vs; but on the contrary, God sometimes suffereth his owne louing and dearest children, whom he liketh well, and approveth of, to fall into great miseries and calamities sometimes. So wonderfull is God in his workes to mankind; those that he loueth, and most certainly determineth to giue vnto them the kingdome of heauen, and euerlasting ioy, yet them giueth hee oft
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into their enemies hands, *Ier. 12. 7.* For so hee witnesseth vnto vs in his word. And he is wont to *Chasten as many as he loueth, Apo: 3. 19.* For whom the Lord loueth hee chasteneth, and scourgeth euery sonne whom he receiueth, *Heb 12. 6.* Yea, because hee loueth them, and because hee liketh them, therefore he instructeth and chastneth them the more: hearken what he sayth to that purpose to the Children of *Israell*, his darlings; *You onely haue I knowne of all the families of the earth, therefore I will punish you for all your iniquities, Amos 3. 2.* He will come to visite you at home, to make you better, that you may not perish with the wicked world, *1 Cor. 11. 32.*

This might abashe those that are so plagued, and yet are happie, who otherwise in their weaknesse many times when crosses fall vpon them are wont to say as *Sion* sayd in her grieve, *The Lord hath forsaken me, and my God hath forgotten me, Esa. 49. 14.* But what sayth Gods answer? *Can a woman forget her sucking Child, that she should not haue compassion on the sonne of her wombe? though they may forget, yet will I not forget thee. Behold, I haue grauen thee vpon the palmes of my hands; thy walles are continually before me, thy Children shall make hast, thy destroyers, and they that make thee wast shall goe forth of thee. Lift up thy eyes round about, and behold, all these gather themselues together, and come to thee, as I liue sayth the Lord, thou shalt surely cloth thee with them all as with a raiment, and binde them on thee as a bride doth; for thy wast and thy desolate places, and the land of thy destruction, shall euen now be too narrow,*

by reason of the Inhabitants, and they that swallowed thee up shall be far away, Esa. 15. 16. 17. 18. 19.

Therefore all you godly people, that are in any trouble or aduersitie, remember this, and perswade your selues hereof, that Gods heart, Gods loue, and Gods fauour is not with-drawne from you, although it appeareth, that your outward state is changed; the Lord loueth you now as well as he did when you were in your greatest prosperitie. God loued *Dauid* as well when hee was in trouble, and hunted vp and downe like a hound, as he did, when he sat vpon his Princely throne. Yea, Gods fatherly heart (if I may so speake with reuerence) is then more friendly vnto you, when your state is most crosse and feeble-some, as wee see that a louing mother is much more moued to pittie and compassion, to seeke reliefe for her Childe, when it is sicke then when it is whole and sound. This did *Iob* belecue, and therewith comforted himselfe, and boldly sayd vnto God, that then shewed so strange a countenance towards him (as *Ioseph* did seeme to shew a strange countenance towards his brethren, as if hee would haue punished them, and yet meant it not, Gen: 42. 7.) and these things hast thou hid in thine heart, I know that this is with thee, Iob 10. 13. and therefore concludeth, and sayth; Though he slay mee, yet will I trust in him, Iob 13. 15. So the Lord also himselfe witnesseeth, that hee doth not willingly suffer his people to fall into any trouble, but is moued thereunto, that he may doe them good at the latter end, Deut. 8. 16. Vpon this ground did *Da-*

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and also comfort himsele in all his troubles, and said to his afflicted soule; *Why art thou cast downe, O my soule? and why art thou disquieted within mee? hope thou in God: for I shall yet prayse him, who is the health of my countenance, and my God, Psa. 42. 11.* Yea, at the last it shall for certaine goe well with the godly; and to that end heare what the Psalmist saith, *Marke the perfect and behold the upright: for the end of that man is peace. But the transgressours shall bee destroyed together; the end of the wicked shall bee cut off. But the saluation of the righteous is of the Lord; hee is their strength in the time of trouble. And the Lord shall helpe them and deliuer them; he shall deliuer them from the wicked, and saue them, because they trust in him, Psalme 37. 37. 38. 39. 40.* And although the godly here in this world endure tribulation and anguish with *Lazarus*, yet they shall receiue the more comfort, *Luke 16. 25.* *All teares shall be then wipt away from their eyes, Apoc. 7. 17. and ewerlasting ioy shall bee vpon their heads, they shall obtaine ioy and gladnesse, and sorrow and sighing shall flee away Esay 53. 10. and 51. 11.* Therefore, let the godly comfort themselues with these words, in all their sorrowes and troubles.

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C H A P. XIII.

That wee cannot measure the state of men, in regard of God, by wealth or pouertie, by prosperitie, or aduersitie, that befalleth them in this world.



BY all that hath beene said and shewed before, it plainly appeareth, that in this world it fareth (for the most part) alike, both with the godly and vngodly : from whence it followeth vndoubtedly, and cannot be denied ; that we cannot measure the state of men, in regard of God, by that which happeneth vnto them here on earth. *Iobs* friends may imagine, because hee was so sore plagued , that certainly hee was a very wicked man, and hated of God. And men by nature are much addicted by outward appearance, to iudge of the state of a man in regard of GOD , looke touching this, *Acts* 28. 4. 5. 6. *Luk.* 13. 1. 2. *Dent.* 29. 19. 20. And marke wee how contrarily the blind Idolaters being of this opinion, iudged of their state to God-ward in *Ieremies* dayes. *But we will certainly (say they) doe what soeuer thing goeth forth out of our owne mouthes, to burne incense to the Queene of heauen , and to poure out drinke offerings vnto her as wee haue done, wee and our Fathers, our Kings and our Princes, in the Cities of Iuda, and in the streets of Ierusalem : for then we had plentie of victuals, and were well, and saw no euill : But since we set off to burne incense to the Queene of heauen, and to poure drinke offerings out vnto her, wee haue wanted*

ted all things, and haue beene consumed by the sword, and by famine, Ier. 44. 17. 18. But Christians must neither doe nor thinke so, else they shall oft n by occasion of such actions, Make the heartes of the righteous sad, whom the Lord hath not made sad, and strengthen the handes of the wicked, Ezechiel 13. 22. Since that wee haue now sufficiently shewed, that the Lord oftentimes in his anger sendeth men prosperitie, and in his fauour aduersitie. Must we, may some say, make no account at all of that which happeneth vnto the children of men here in this world, be it prosperitie or aduersitie, but passe it ouer as it is, I answer; no, we must haue a due respect and regard to that which befalleth men, and marke what prosperitie or aduersitie happeneth vnto them, and how it fareth both with them and vs; yet not to this end, by the exterior accurrents of this life, to iudge what the state of man is towards God: but on the contrary, by the aduersitie or prosperitie of men, to know what we are to conceiue of the worke of God wrought amongst men, and by the knowledge of the seuerall accidents of prosperitie or aduersitie, that happen vnto the children of men, in what manner soeuer they bee laid vpon them, or receiued by them, learne to know Gods affection, intent, purpose, and speciall marke whereat he aymeth in sending prosperitie or aduersitie: As for example, some great crosse and tribulation befalleth a godly man, by which yet wee must not iudge that he himselfe, or his cause is bad, but that the same trouble which happeneth

neth vnto him, is sent for a further triall and purging of him. *1. Pet. 1. 6. 7.* Tribulation also falleth vpon an vngodly man, that therein hardeneth his heart towards Gods punishments: herevpon wee must conclude, that the trouble that falleth vpon such a man (as farre as we can iudge) is as it were a consuming fire, and smoke of the eternall fire, *1. Sam. 2. 25.* and Chapter 4. Againe, some godly man hath much ioy and prosperitie; this when we behold, we must conceiue that it is a blessing that God bestoweth vpon him, to incourage him the more to goe forward in the way of godlinesse, *Psalme 118.* and some other man that is vngodly, hath great wealth and much pleasure, and yet hee is rather worse and more wicked then he was before, *Deut. 29. 19.* Wherevpon we may conclude, that his prosperity (as farre as we can coniecture) is a meanes of fattning him for the day of slaughter, *Ier. 12. 3.*

In like manner, when the people of God sometimes forget themselues, touching their proceedings in their good course of religion; by meanes whereof, many times they doe not follow the same so earnestly as they should, and is conuenient to be done, and that as they march in battaile against their enemies, they are not warie, according to the counsell of the Lord, to keepe themselves from euery wicked thing, *Deut. 23. 9.* it happeneth that God, who is more specially iealous ouer his people, and is wont to visit their offences home in their houses, *Amos 3. 2.* For that cause, many times suffereth them to be ouerthrowne in
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a cause which otherwise is good ; as it happened twise to the children of *Israel*, fighting against the *Beniamites*, *Iudg.* 20. Now when any such thing happeneth , the people of God vpon that occasion must not doubt of, or call their religion into question, but they must looke into their own proceedings in that action touching the defence of their religion in a good cause , and thereby take occasion to inquire, what thing either in generall or particular , hath beene done among them in their proceedings, that might displease God ; in regard whereof hee hath so crost them, and hauing found it out, humble themselves before God, and amend their faults. And if in that case, they cannot finde any thing , which they may conceiue to be the cause of their ouerthrow, then they must ascribe the same vnto Gods wonderfull providence, which is not to bee comprehended by vs, but must by euery man , with all humilitie and submission bee accepted and well thought of, *Iob* 13. 23. 24. *Iob* 24.

Thus the word of God teacheth vs , how to iudge of those tribulations and that prosperitie that befalleth the sonnes of men, which if some worldly wise men would looke well into , they would not so vnadvisedly scoffe at the actions of Gods children ; who, when they haue had a glorious victorie ouer their enemies, therevpon conclude , not that their cause was good (which the other in their wrong iudgement doubt of) but that God hath graciously holpen them in their good cause; and hauing receiued any ouerthrow,

thence conclude ; that the Lord for their sinnes, thereby humbleth them , and that by such hard blowes he would awake and rouze them vp : not to make them imagine that their good cause is bad , but to mooue them to amend their sinfull liues , that they may not thereby hinder their good cause, and to cause them in all occurrents to depend vpon the truth , and when they prosper, to giue God the Lord the honour and glory, and when they are ouerthrowne and punished , to ascribe the fault thereof to themselves : this, I say, no worldling would scoffe at, as they vnadvisedly doe , if they had learned this infallible truth of God. Which neuerthelesse is true, that is, that by the knowledge of the seuerall chances, that happen vnto the children of men, wee must measure the meaning and intent of God, in sending prosperitie and aduersitie vnto men : for it is true, that Gods children, as wee finde in the holy word of God, alwayes praised the Lord, when they had the victorie ouer their enemies , as *Dauid* saith ; *Lord, I know that thou louest mee , in that thou hast not deliuered me into the handes of mine enemies ; nor giuen them occasion to triumph ouer me.* Psal. 41. 11. And againe, humbled themselves for their sins, when they were ouerthrowne, *Lament.* 3. 39. not once in regard thereof making any doubt of their religion , or imagining that Idolatry had iustly gotten the vpper hand , against the true seruice of God. Besides this, we must further know, that the things of this world haue not their issue and effect, alwayes according to their owne nature and pro-

properties, but as the Lord (who ruleth them all) pleaseth to order them. By meanes whereof it falleth out, that aduersitie (which of it selfe is hurtfull) yet procureth great good to the godly, and that prosperitie (which of it selfe is pleasing) doth yet bring great hurt to the vngodly. And hereby it commeth to passe, that *all things worke together for the good of them that feare God*, Rom. 8. 28. And on the other side, that all things worke together for the worst to them that hate God; in regard that *their mindes and consciences also are uncleane and accursed*, Tit. 1. 15. Let an vngodly man be aduanced, and let aboute all his other neighbours; he will become proud and insolent, and ouer-throw himselfe thereby. Againe, let a godly man haue any tribulation befall him; hee will humble himselfe and become better thereby; and so *to the pure all things are pure, but vnto them that are defiled, nothing is pure, or profitable*, Tit. 1. 15. And this proceedeth from hence, that the godly on the one side, are a godly plant, and a heavenly branch, hauing so great and admirable a power in it, that the man that is godly is so framed by Gods grace, that whatsoeuer hapneth vnto him, or is layd vpon him, how troublesome, aduerse, hurtfull, or mischieuous soeuer it be of it selfe by nature, is turned to the best vnto him, and to his good and prosperitie; for, *Godlinesse is profitable to all things, hauing promises of the life that now is, and of that which is to come*, 1. Tim. 4. 8. And on the other side, the vngodly being a plant of the Deuill, and a branch of hell, hath so venomous a

stalke, and so poysonfull a nature, that the man who is rooted therein, and will not be brought to leaue and abandon it, but still keepeth it by him; it is certaine, that whatsoeuer happeneth vnto him, how good, profitab'le, and beneficiall soeuer it be by nature, it turneth to his hurt and destruction, in such manner, that euen the pleasing and sweet sauour thereof, is contrary vnto him, and is with him *the sauour of death vnto death*. And whereas the godly, sauour life cuerlasting in Christ, and eternall saluation: The vngodly sauour nothing but death in Christ, and cuerlasting condemnation, 2. Cor. 2. 16.

Hence it euidently appeareth, that by outward things which happen vnto men, wee must not by any meanes measure, nor iudge their state to Godward at the first dash; but on the contrary by their state to Godwardes iudge, what we are to conceiue of the outward thinges that happen vnto, and fall vpon them.

By this that hath beene said, may many men learne to reforme their erronious opinions: and not those only of whom we spake in the eleuenth Chapter, who are wont to take occasion by their outward prosperitie, to boast themselves of their actions, and are perswaded that both they and their actions please God well, because outwardly they haue wealth and prosperitie, whereas they should not iudge their state in regard of God, by their outward prosperitie, but their prosperitie by their state.

But others also, that are perswaded and imagine

gine that all men, when soeuer any trouble or aduersitie falleth on them, and that they are many wayes molested, as stricken sicke on their beds, or troubled by their enemies, are wont thereupon to flatter, and sooth vp themselves, and to grow thereby into some good perswasion, that hereafter they shall fare the better for the same, because they haue endured so much here in this world, and that it be certainly concluded thence, that they are Gods Children, & that God loueth them well, because they are troubled, and much tribulation here befall them. But this is no certaine token that God liketh well of vs, because he sendeth vs trouble and aduersitie, for hee doth the same to the vngodly, as wee haue already declared. And therefore wee must not by outward things, which happen vnto men, either our selues or others, iudge or censure our owne or their state to God-ward; but on the contrary, by our state to God-ward, we must iudge the state of such outward things, whether they bee sent vnto vs as signes of Gods grace, or of his wrath.

It behooueth all those then whom God suffereth to fall into any tribulation, or misery, to be certainly perswaded, that by the same (as the godly vse to doe) they ought to become better and better, and to be purged and cleansed, that doing so they may bee certainly perswaded in their consciences, that they are punished by God in loue. To which purpose our heartie wish and prayer vnto God is, that all those that beare the name of Gods people, would take occasion by

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the visitation which the Lord God sendeth vpon his people in these our dayes, to weigh well, and consider seriously their owne present estate, and to looke diligently into themselves, that they might find out their owne sinnes and misdeedes, for it is most certaine, that no man can haue any true comfort from the ground of Gods word in any tribulation, that falleth vpon the people of God, but he who findeth himselfe to be thereby so affected, that he doth not onely grieue for the common misery of Ierusalem, but is also stirred vp to amend his owne life in whatsoeuer he findes amisse in himselfe, for so it is written, that we shall then know, & be certainly perswaded, that God punisheth vs out of his loue, when by the punishments of God we become better, and more zealous towards him. *As many as I loue I reuke and chasten, be zealous therefore and repent,* Apoc. 3. 19. And this we must bee so much the more perswaded of, for that although the Lord vseth so to deale with his people, that he sendeth them some reliefe, and in part easeth them of their troubles, when they are fallne into them, and in them call vpon him; yet that *his arme is still stretched forth, and his wrath is not asswaged,* vntill his people put away from them, and cleane cast off that which displeaseth and disliketh him, and for which hee doth visite them. Which with all our hearts wee wish might by euery one bee well and earnestly thought vpon. It is not to be doubted, but that all the troubles which in our tymes haue fallne vpon the people of God, haue had their beginning

ning from hence, that we haue not so thankfully (as we ought to haue done) receiued the holy Gospell, and the truth of Gods word. For we haue many tymes begun to neglect the light of Gods truth, which hath grieued the Lord, and for the same he hath visited vs at home, which wee haue also in part begun to obserue and acknowledge, and haue thereupon made a shew as if wee would amend and reforme it, and haue humbled our selues before God with fasting & prayer, making diuers faire shews and promises, as if we meant to become better and better, and to earry our selues with more obedient hearts towards God then formerly we had done. Whereupon the Lord our God, who is good and long-suffering towards vs, hath againe begun to blesse vs, done great things for vs, and according to our hearts desire filled vs with great hope and expectation, that he would more and more lift vp our heads, and giue vs many good things. But in all these things wee doe not once remember, or thinke on our promises and vows that we made so solemnely vnto him, both in the beginning of our troubles, and now also in these latter dayes, while we were in trouble and necessitie, *Psal. 68. 14.* For what I pray you hath since that time beene amended? Who hath since begun to be more zealous for the honour of God? Who hath begun to put forth his hand for reformation of the notable abuses that are common amongst vs, which euery man noteth, which euery man complaineth of, which euery man disliketh, and yet no man amendeth? and yet wee
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made promise and vowed vnto God euery man for his particular, to looke vnto it. Now while the dayes of our fasting and humiliation lasted, and brought such solempne power and promises with them, by meanes of those promises and vowes, for a tyme we procured the threatning hand of God to hold vp, and a beginning of such great matters appeared. But since that wee haue not performed those promises made vnto God, neyther haue come any thing neere vnto the performance of them, as at this day it appeareth, what wonder is it now, when wee are not true of our word; when we suffer all things to run at six and seuens, and as they will, and doe not as we should, begin to pay our vowes and promises vnto the most high God, and euery man to amend that which is amisse with him, from the particular house-houlder, and so vpward to those of highest degree: what wonder, I say, now is it, that God hath begun to lift vp his threatning hand againe, and that he suffereth vs to fayle of that we hoped and expected, and sends vnto vs hard messages, that may againe warne vs in Gods name to pay our vowes, and keepe our promises with God, or that els he will execute his Iudgment vpon vs, & thrust vs out of all that we haue, as one that is our creditor, and with long patience hath borne with vs, whom we haue still payd with faire words, but haue not once beene moued in our hearts to find the meanes to keepe our promises, and to moue him to mercies, whercon notwithstanding our safetie, & well-fare specially consisteth, yea, wholly dependeth?

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Therefore once againe I say and wish with all my heart, that this may be well & carefully look into, for it stands vs vpon and importeth vs much. And if that we shall be serious and earnest therein, then all the aforesaid prosperities of the Children of God will powerfully ouer-shadow vs; and we shall alwayes finde that the Lord is with vs, and that it is all in vaine for our enemies to seeke to destroy vs; for, *If the Lord be with vs, who can hurt or harme vs?* Rom. 8. 31. Psal. 27. 1, 2.

C H A P. XIII.

That by all that hath beene sayd and shewed before, we must learne to liue in the true feare of God, and sincere holinesse, and more and more practise the same.



Seeing the case then so standeth, as most evidently appeareth, that whatsoeuer men doe, whether they liue holily and godlily, or wickedly, and irreligiously, yet it auaileth them nothing in this respect, to wit, that they cannot thereby wholly free and deliuer themselves from all troubles and aduersities of this life, nor yet bereaue themselves utterly of all outward wealth and prosperitie, but that the same things may happen vnto them whether they liue godly or wickedly, & that also it further standeth so with men that if they liue godly,

both their prosperitie and aduersitie are blessings vnto them, and on the contrary, that if they liue wickedly, as well their prosperitie as their aduersitie is a curse vnto them; and that to either of them in so high a measure and degree, that the prosperitie and aduersitie of the godly are either of them a furtherance vnto them to euermlasting saluation, and as it were, a pawne, that hereafter both here and for euer it shall goe well with them *Psal. 23. Phillip. 1. 28. 2 Theff 1. 5. 6. 7.* Whereas vnto the vngodly, both their prosperitie and aduersitie are a meanes to further their eternall damnation, and as it were, a pawne and assurance vnto them, that hereafter both here and eternally it shall goe euilly, and hard with them, *Leuit. 26. Luke 16. 19. Apoc. 18. 7.* We must learne therefore, and be admonished hereby, if we haue not made a covenant with hell, and giuen our selues ouer to the Deuill, to forsake and abandon wickednesse, which is so much accursed, and so damnable; and on the contrary to cleaue vnto godlinesse, which is so happie, and so much blessed; and in this regard should we in this manner argue and reason with our selues;

I know very well that a godly course of life and conuersation, is much better then a loose vngodly, and wicked course, as yet I haue so much feare of God in me, and if I can in any sort effect that which I desire by good and honest meanes, I rather desire so to liue, then to follow lewd, wicked, and vngodly courses, and to vse wicked, wrong, and euill practises to obtaine onely some profite, pleasure,

pleasure, credit, furtherance, and benefit, which thereby I hope to get. But now I am taught, that in respect of the outward things of this life, it fa-
reth almost alike both with the godly & vngod-
ly, therefore I may much better attaine vnto an
vpright life by the way of godlinesse, then by the
way of vngodlinesse. And withall, if I consider
it well, I cannot but remember, that to the godly,
both prosperitie and aduersitie are blessings; and
on the contrary, that to the vngodly, both pro-
speritie and aduersitie are curses, for that there is
an after-reckoning to bee made in the world to
come, wherein euery one shall bee rewarded ac-
cording to that which he hath done, whether it
be good or euill, and after that followeth the e-
ternall Iudgement, whereby the vngodly are dis-
posed of, and presently sent downe to the bot-
tome of hell, where there is weeping, and wailing,
and gnashing of teeth, world without end; and on
the contrary, the godly are taken vp into heauen,
where all joy aboundeth, and happie life eternall
is obtained for them by our Sauour Iesus Christ.
And if in any wise I should doubt of these things
to come, yet the same are of so great waight and
consequence, that it behooueth euery man car-
nestly to thinke on them, and to haue a care to
make sure worke thereof, seeing that wisdome
teacheth vs, not to prepare onely for difficult in-
conueniences, which wee know certainly will
come, but to bee carefull also to preuent such as
may come vpon vs, and the rather cause to seeke
to attaine vnto these outward things that I desire

by godly meanes, for that by following godlines in true faith, without feare of any adueritie, my meate will not be lesse sauory, nor my sleepe lesse sweete, yea, all my actions will thereby bring and procure more fruit and comfort vnto mee; and how much more, since that then I shall liue without feare of death and hell, and in an assured hope of heauen, and eternall saluation? In regard hereof therefore I am fully determined to leaue and abandon all vngodlinesse, and to follow godlinesse, and to deny my selfe, and to giue my mind wholly to serue the Lord my God, and no longer to fullfill the desires of the flesh, whereon so many miseries do depend, but to follow the will of God, (which onely is good) during my mortall dayes, that hereafter I may alwaies liue eternally in heauen. In this manner, or the like by thinking vpon the things before declared, should we set our harts vpon the way of godlinesse and the feare of God, & so cast our lot into the lap of the godly, knowing that without doubt it shall goe well with such men. And to the end that wee may bee endued and enabled the more diligently to follow godlinesse, by meanes of Gods workes done here vnto vs and others, which he bringeth to passe in this world, wee will endeavour further to declare and show how, and in what manner wee must prepare our selues, to know, learne, and reape some good out of Gods workes, for the furtherance of the feare of God and godlinesse in vs, and what speciall fruits we may reape thereby.

C H A P. XV.

*How wee may profit by all the workes of God which
hee doth vnto vs, and other men in this world.*



That we may reape good and con-
uenient fruit here on earth, by
the workes of God done among
men, wee must by that which
happeneth vnto vs, as also to o-
thers, yea and out of all things
that are done in the world, and which are known
vnto vs; diligently consider, and be thereof tho-
roughly perswaded, how true euery word and sil-
lable of Gods holy word is, how firmly and cer-
tainely it is fulfilled, and how constantly and pe-
remptorily that daily proceedeth and falleth out
in this world, which he saith in his word, that hee
will bring to passe: that in all things, and at all
times we may say with the Church of God, *As we
haue heard, so haue wee seene in the Citie of the Lord
of hosts, in the Citie of our God, God will establishe it
for euer, Selah, Psalm. 48. 8. And with Salomon
speaking to the Lord; That which thou hast promi-
sed to him, and spakest with thy mouth to thy seruant
Dauid, my father, and hast fulfilled it with thy hand, as
it is this day, 2. Chron. 6. 15.*

And to the end that this may bee thus effected
to our comfort and benefit, we must indeuour our
selues in the whole course of our liues, narrowly
and earnestly to marke and consider whatsoever

The Ballance of the Sanctuary.

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falleth out, of any weightie consideration, that we here see done, or suffer in this life, be it temporall, or spirituall, and whatsoever is against vs that is done in the world, and commeth to our knowledge, and compare them with that which God hath made manifest in his word, and protested that he will doe, bring to passe, or effect; and accordingly note and consider seriously and vndoubtedly, that whatsoever God hath foreshewed in his word, hee daily bringeth to passe in his workes.

To this purpose, God hath giuen vs a liuing soule, and hath taught vs more then the beasts of the earth, and made vs wiser then the fowles of heauen, Job 35. 11. to this end hee hath set vs vpon the stage of the world, that wee might plainly see and marke (for our comfort and consolation) the waies of the children of men here vpon earth, together with the seuerall euents, that proceed and spring from thence by Gods heavenly providence. Vnreasonable beasts that liue here among vs, as Dogs and Cats, see what is done in the world, and see it with as cleere eyes, and many times better and plainlier then men doe. If man then doe not endeaour himselfe (with the inward eyes of his vnderstanding) not onely to see and marke what is done, or what passeth in the world, but which is more, to marke the finger of God to bee therein, and thereby to learne the truth and constancy of God, such a man differeth not much from a beast or an unreasonable creature, Psal. 49. 21. Psal. 32. 11. in regarde of
spirituall

spirituall life, whereon the difference betweene the one and the other wholly dependeth, yea hee is therein, worse then an vnreasonable beast, for heauie plagues hang ouer the heads of such carelesse and brutish persons as haue no regarde vnto the workes of the Lord. Heare what the Psalmist sayth; *because they regard not the workes of the Lord nor the operation of his handes: hee shall destroy them and not build them vp*: Psal. 28. 5. which in truth is a most fearefull threatning, and sheweth that God esteemeth and holdeth such carelesse men to bee most wicked: To which purpose also Salomon sayth: *Wicked men regard not that which is right, but those that feare the Lord marke all things*: Pro. 20. 5. For this cause wee are often times warned and aduised to this diligent marking in holy Scripture, *Seeke you out of the booke of the Lord and reade, noe one of these shall fayle, none shall misse her mate, for his mouth it hath commaunded, and his spirit it hath gathered them together*: Esay 34. 16. Iosu. 23. 14. this also Iobs friendes and Iob himselfe also marked diligently, in the whole course of their liues, as in the whole booke of Iob it is sufficiently declared; And all the misvnderstanding that they had among themselues, touching Gods workes partly consisted heerein; that they vnderstoode not the word of God so plainly as wee doe, and partly also by reason of the extraordinary strange and vnaccustomed dealing of God with Iob, which hee as then for a time layd vpon him, for a warning comfort and strengthening of all his people as long as the world should endure, as also

to that end he causeth it to bee written, Ier. 4. 13. Now from hence also it further appeareth, that to the end wee may truely to our comfort, and with some fruite consider of all the workes of God wrought among the children of men, there are 4. thinges specially, and very necessarily to bee obserued. First, some distinct knowledge of Gods proceedings manifested vnto vs in the holy Scriptures. Secondly, a diligent marking of all Gods workes, wrought heere among the children of men. Thirdly a comparing of that which he doth in this world, with that which hee witnesseth in his word. Fourthly a constant noting of the seuerall fruites, that springe from the finding out of the truth of God opened vnto vs in his word and works. And of all these 4. in the chapters ensuing, wee will speake some what more at large.

C H A P. XVI.

Of the distinct knowledge of these things which God in his word (touching the gouernement of this world) hath manifested vnto vs, being very fit and necessarie for the drawing of spirituall profit from workes of God wrought heere among men.



Hat the certaine knowledge of the will of God opened vnto vs in the holy Scriptures touching the gouernment of the world, is necessarily to be had, that wee may reape

profit

profit by the works of God done among the children of men, it is manifest, for how can any man else knowe and vnderstande whether that which happeneth in the world, agreeth with that which God hath written in his word? Since it must needs be that if a man doe not vse to reade Gods word, nor know what God therein setteth downe vnto vs, they must of force erre when they take vpon them to iudge of Gods workes, and to them it may be sayd, as Christ sayd to the Saduces, *You erre not knowing the Scriptures*, Mat. 22. 29. For this cause as many learned men, that are well read in the letter of the holy Scriptures, yet many times can not well iudge of the actions and proceedings of men, because they haue not vsed to compare that which God hath spoken in his worde, with that which dayly by his hand hee bringeth to passe in the gouernmēt of the world, so it is certaine that those that are not accustomed to reade & peruse the holy Scriptures, and therefore know them not, can not with any spirituall vnderstanding or profit, marke Gods works here on earth among the sonnes of men.

It is necessary therefore for every one, that wil discharge and vnburthen his conscience therein, to be conuersant in the holy Scriptures. And it is a most notorious ingratitude, vnthankfulness, and a damnable carelesse slouth, among great & smale, young and old, that seeing God our great God (the maker of the whole world) that setteth vp and puileth downe Kinges. Dan. 2. 12. hath vouchsafed as it were with his owne hande to

write a booke for vs, touching the order that hee doth, and will hold and obserue in the gouerning of this worlde, that thereby wee might certainly and sufficiently knowe his meaning and order our wayes, and by the light of the same booke, might be holpen well and wisely to iudge of all Gods workes touching the gouernment of the world for our comfort and consolation, Rom. 15. 4. that wee miserable poore and wicked children of men, that many times are so curious to search into and to read the Histories and Iournals of mortall mens actions, that scarce haue trauelled through any small parte of the world, and that would esteeme it a great honor and fauour, and would with all thankfullnes embrace and run after it, If wee might be permitted to enter into the studie of a great potentate of this worlde, to reade *Arcana Imperij* the order that hee holdeth in his gouernement, that yet I say, we poore simple wretches are found to be so slow and carelesse of the looking into Gods booke, whereas notwithstanding the same booke so highly, both in generall and perticular specially concerneth vs, being that which setteth downe vnto vs, the state of our euerlasting saluation, or condemnation, and how wee must heere on earth behaue our selues vnder the gouernement of our God, that heereafter in the worlde to come, wee may alwayes and for euerliue with him in heaven, Iohn 3. 39. This in truth is an vnreasonable ingratitude, and a most woefull and damnable contempt.

Therefore

Therefore if hitherto we haue beene slow and carelesse of making diligent search into the Bible, which is the Booke that God himselfe, that made vs all, hath made; let vs with all speede amend that fault all of vs; euen from the highest to the lowest. For Kings and Princes themselues, how great soeuer their affayres here in this world are, must not neglect this Booke of God the King of Kings, to reade it diligently all the dayes of their liues, as in Gods behalfe, in his owne booke it is expressly commanded, *Deut. 17. 18. 19.*

Now concerning the spirituall order of Gods workes wrought among the Children of men, as is opened and manifested vnto vs in Gods Word, by diligent search it must be more and more learned and found out; and to that end the exposition made in the whole Discourse of this Treatise, will be helpfull, and giue men some light how they from henceforth may iudge and discern of the order of Gods workes, wrought among the Children of men, and be more and more comforted therein.

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CHAP. XVII.

Of the diligent obseruation of all Gods workes, among the Children of men, needfull for the drawing of spirituall profit out of Gods workes among vs.



He second thing that is needfull and requisite hereunto, that our of Gods workes done among the Children of men, we may more & more learne the feare of God and godlinesse, is that we should narrowly marke & consider of all such his workes. If any man though well seene and learned in that which God himselfe witnesseth vnto vs in his word, that he intendeth to doe among the Children of men touching the gouerning of the world, should withdraw himselfe, like an *Hermite* into some solitary place of this world, where hee should see no man, nor haue the company of any, or should shut himselfe vp whole dayes, weekes, and moneths in his studie, still poaring vpon his Books, or if he were so continually taken vp with the cares of this world, that with blind eyes hee should looke into that which is done and happeneth in the world among the sonnes of men, such a man notwithstanding all the knowledge that he could haue of Gods word, could draw no fruit, nor comfort, out of the workes of God done among the Children of men.

It is necessary therefore, for men narrowly to
marke

marke what is done, and hapneth in the place where they dwell and abide, as namely, how it fareth with the good and the bad, as well in generall as in particular, when they are found in the way of righteousnesse or wickednesse, as they are in prosperitie or aduersitie, how both the one and the other behaue themselves therein, and how they liue, what they doe, what their vprising, going forth, and proceedings are; all this men must warily and narrowly note, in the places where they liue; as also, the condition, conuersation, employments, blessings, punishments, sicknesses, diseases, death and ends of the Children of men, and consider thereof; for there is no working, no proceeding, nor any thing that is done in this life touching prosperity or aduersity, from the which a Christian man, like a Bee, may not draw some good fruit. That man therefore that hath any iudgement, must note and marke all things in such manner, that from day to day hee may become more and more instructed, and become wiser: and to that end the Psalmist sayth, *That it is a wise mans worke to make all these things, that he may understand the louing kindnesse of the Lord*, Psal. 107. 43. And Salomon sheweth vs that it was his practise to consider all things, euen vnto the field of the slothfull, and to that end sayth; *I went by the field of the slothfull, and by the vineyard of the man voyde of understanding, and loe, it was all growne ouer with thornes, and nettles had couered the face thereof; and the stone wall thereof was broken downe: then I saw and considered it well, I looked vpon it, and receiued instruction,*

instruction, Pro. 24. 30. 31. 32. But especially, it concerneth a Christian, narrowly to note and marke Gods proceedings, and dealings with and concerning himselfe, and how it fareth with him in the course of his life, whether hee followeth Gods will and Commandements, or is carelesse thereof. And we must every one of vs particularly consider, how ioyfull and good a thing it is, to behold a childe of God haunt Gods house, to be released and freed from the dulnesse of his peruerse nature, and from the gouernment of sinne and Sathan, to be shrowded vnder Gods wings, and to haue him for his protection and defence, and how graciously he then dealeth with vs when we so doe, preserveth vs from a thousand burdens of heauie and grievous sinnes, whereunto otherwise we were wholly addicted, and would easily haue fallen into, how comfortably he maketh vs to grow vp and encrease in knowledge and grace for the more assurance of his fauour towards vs, and of our eternall saluation. And wee must yet narrowly and specially marke and consider on the one side, What blessing, what comfort, and what peace wee haue found for our soules in all occurrences of prosperitie or aduersitie, as long as wee serued God, and that *our hearts were not turned backe, neither did our stepps decline from his way*, Psal. 44. 18. Ier. 6. 16. And on the other side, into what troubles, griefes, perplexities, disquietnesse of Conscience, distrust, and feares we haue fallen, when by any temptations, we fell from the Lord our God, and how after our fall when wee truly confi-

considered the same, and humbled our selues before the Lord our God, and againe turned vnto him with true repentance, with all our hearts, and a true desire to serue him, we were againe by him receiued into grace, and restored into our former blessed, and comfortable state, as the same is at large notably set downe vnto vs in the story of the prodigall child.

Thus euery one of vs must particularly enter in-
to the Closet of his owne Conscience, and well
& narrowly marke in what proceedings we haue
beene best furthered and thrust forward to a spi-
rituall life, which is the speciall marke that wee
should ayme at, and what comfort we haue there-
by receiued and therein found for our soules, that
we may with the Church of God say, when wee
haue forsaken our God and gone astray, *I will goe
and returne to my first husband againe: for then it was
better with me then now,* Hos. 2. 7.

CHAP. XVIII.

How we must compare that which God doth in this world with that which hee hath set downe in his word, that we may draw some good fruit from the workes of God for our comfort.

THe third thing that is needfull hereunto, that out of the workes of God done among the Children of men, we may know the truth of God set downe in his word for our comfort and consola-

tion is, that we collect and gather together whatsoever by diligent searching into the word of God; and narrowly marking of Gods workes, touching Gods proceedings and dealings with the sonnes of men, we haue learned, that by comparing spirituall things with spirituall things, by meanes thereof we may duely and clearly begin to perceiue and vnderstand the truth and certaintie of Gods word, and how that *heaven and earth shall sooner passe away then one tittle of Gods word shall faile*; so that we may be able to say being holpen by the aforesaid obseruation. That this was done in England, this in France, this in Germany, this in our Countrie, in our towne, in our village, in our house, according to that which the Lord witnesseth in this or that place of his Booke, that it should fall out so and in such manner, although in mens opinions it was otherwise expected to be done. Now further, that wee may bring these things the better about, and thereby to reape that profit and fruit, which we desire to doe by these things that are done and happen here in this world, we must specially adde these two thinges thereunto.

First, and before all that we accustome our selues in all things that happen to fall out, and come to our knowledge, to note the finger of our God to be therein, and withall hold this for certaine, and most true, that as in all things that we see and behold men to doe, not the body of man worketh onely, but the soule especially which we see not, so that likewise the Lord our God, which gouerneth

hath all things by his mightie Word, hath his finger secretly in all things that are done, much more then *Isaiah* had his hand in the businesse of the woman of *Tekoa*, 2 *Sam.* 14. though in an holy manner, and that altogether incomprehensible, whereby he alwayes worketh well, and produceth much good, euen by meanes of the wickedst instruments in the world, by vngodly *Affur*, that is, *the rod of his anger*, and by the Deuill himselfe, whom hee vseth often times to plague his people by, *Esa.* 10. 5. 6. and 1 *Chron.* 22. 20. So that we must endeouour to bring our selues to see the working of Gods finger to be alwayes in euery thing that is done in the world, and to thinke and perswade our selues, that it is the Lord our God that hath done this, thus and in this manner, either by furthering, or by hindring the same in this or that manner, and causing or suffering it to fall out the one way or the other. And accordingly whatsoeuer hapneth to crosse the proceedings of Gods children, learne alwayes to say vnto our soules, behold, this our God hath done, or permitted to be done. This the vngodly vse not to doe: they doe not once marke the finger of God in any thing that hapneth vnto the Children of men; but their manner is, to ascribe it to the lowest and nearest causes, and to depend wholly thereupon, looking no higher, nor further then the gates of the Towne wherein they dwell, vnlesse it be a thing that is vnaccustomed, and such as doth not vsually fall out; and then it may be they will suppose, that it proceedeth from God, as the sor-

cerers of Egypt, marked the finger of God to be in the lice that *Moses* brought vpon the Egyptians; becaule they could conceiue no naturall cause whereby it might be effected, *Exod.* 8. 17. 18. 19. but such as are godly and know Gods word, note the finger of God in all things, as that which is most necessary to bee considered; they thereby may obserue the workes of God, to fall out according to his word, and may draw and reape conuenient fruits from the same.

Secondly, that we accustome our selues when any thing worth the noting falleth out in the course of our liues, that is, against our selues, or others, whether they bee particular persons, or whole Nations, to quicken our witts thereby, and to stirre vp our memories, to call to mind and remember, whether there be no one place of Scripture, that witnesseth some thing touching the same, whereby it is foretold, or whereunto it may be likened: as for example, we see a man run vp and downe about his worldly affayres vpon the Sabbath day, and when he hath done, we see all that he did was in vaine; heare should we remember, what is sayd vnto vs, *Exod.* 16. 27. to wit, *And it came to passe that there went some of the people on the Sabbath day (which was the rest of the Lord) for to gather Manna, and they found none.* This was the practise of Christs Disciples, and God gaue them vnderstanding thereby: see *Ioh.* 2. 16. 17. 22. and *Ioh.* 11. 16.

Now to finde conuenient places of Scripture, touching these thinges that may bee compared with

with that that hapneth in the world, wee must in that that is done diligently consider what the speciall causes were why those things fell out and came so to passe as they did, as namely, why such and such things hapned so well or so ill; and wherein they finde themselves to haue a part in the gracious promises of the Lord, and the Lord hath promised such good to come to them, as they then finde, or wherein they feele and know themselves culpable of the threatnings of God, whereby things haue so happened vnto them as they haue fallen out. And if we can finde no certaine speciall cause thereof, but the contrary rather, then we must, as in *Iobs* case, ascribe the event to the mighty power of God, and accordingly be-haue our selues therein.

CHAP. XIX.

*Of the seuerall fruites that spring from the searching
into and finding out of Gods truth, and certaintie
declared vnto vs, in his word, and in his workes.*

THe fourth and the last of the foure necessary points required hereunto, that by the workes of God done among the sonnes of men, we may be endued to lay more hold vpon the feare of God, and godlinesse is, that wee diligently note and consider the seuerall fruites that are hereby reaped, and which by finding out

Gods truth, and the certaintie thereof, are declared vnto vs in his Word, which must be earnestly and well considered of, because this is the ende, scope, and speciall marke whereunto all tendeth, that hath formerly beene deliuered.

Now the fruites that spring from the aforesaid considerations are notable, both many and great, whereof some (that we may orderly place them in certaine ranckes) concerne the holy Scriptures themselves; by the light whereof wee may bee able to proue and to iustifie all the aforesayd arguments and declarations, other some concerne Gods workes, and a third sort our obedience, which wee are to yelde and shew vnto the word of God and the holy Scriptures. Touching the first sort of fruites concerning the holy Scriptures they are three.

For in the first place, wee learne out of the aforesayde considerations, the truth of the holy Scriptures, that the same is most certaine and immutable, and that it shall neuer faile in any one tittle thereof, therein contained.

And heereby are wee confirmed and assured in our consciences, as by experience we find, that what soeuer the Lord hath spoken, by his owne mouth in his worde, that with his hand hee effecteth and bringeth the same to passe in gouerning of the worlde. Now this is a most notable fruit; for vntill such time as that wee doe dewly and truly marke how true Gods word is, and how truly God performeth & bringeth that to passe continually in the gouerning of the world, which

in

in his word hee hath promised and threatned to doe, wee shall neuer esteeme of feare, nor submit our selues vnto Gods worde, and on the contrary, when by our owne dilligent obseruation, wee find out and are perswaded of the truth and certaintie of Gods worde, wee are thereby at all times led and induced to the loue of Gods word, and encouraged to beleue it, and to esteeme well thereof, *Iohn 2. 12.* It is sayd that the worde of God, is *quicke and powerfull and sharper then any two edged sword.* *Heb. 4. 12.* Now no man doth easily beleue this, but hee th it by feare of the word of God is moued therunto in his heart, *Acts 2. 37.* and *1. Cor. 14. 24. 25.* and he that is so affected, doubteth no more thereof, then hee doth that the Sunne is bright and cleare; and he that hath this feeling of the worde, working in his soule, hath vndoubtedly already made a good entrance into the way to Gods kingdome, for this is most certaine and sure, that all the sinnes and misdemeanours which those men commit that withstand the written worde which is the liuely truth of God, proceede from this, that they do not beleue that the same word is so true and certaine as it is.

The second fruit is, that wee learne by the aforesayd declarations, the abundant largenesse and copiousnes of the holy Scriptures, *psal. 119. 96.* It is not to be spoken (if wee would apply our minds earnestly and as wee ought to find our places in the Scriptures, that may bee applyed to those things that happen and are done in this

world) what a rich mine of gold wee should finde the Scriptures to bee, and should hardly, after we had once conuerſed therein, ſayle of ſome one fitt place or other therein that might bee applyed to all the thinges that while wee liue we ſhould haue neede of, or are to be done by vs, 2. *Tim.* 3. 16. which if the Papiſts had done, they would ſoone haue perceaued and knowne that there was no neede nor neceſſitie, to finde our and invent many new Lawes and Rules for the ordering of mens liues, thereby to bring men to ſaluation, as they haue done, whereby the holy Scriptures are by them brought into contempt, and in a manner abandoned and thruſt wholly out of uſe.

The third is, that we are by the aforeſaid conſiderations holpen and better furthered in the vnderſtanding of the holy Scriptures. It is not to be expreſſed nor ſpoken how the earneſt and ſerious marking of Gods proceedings with the children of men, and with our owne ſoules, giueth a ſingular great light to the true vnderſtanding of many places of holy Scriptures, whereof otherwiſe, thoſe that haue no experience nor knowledge of things touching and concerning a ſpirituall life, can neuer conceiue any thing, as may appeare in many places of the *Psalmes*, which otherwiſe cannot ſo well bee conceiued how they hang and depend one vpon another; we can truly witneſſe, that ſometimes from the mouthes of ſimple plaine men, wee haue receiued a verie fit and conuenient ſence and interpretation of ſome places, which otherwiſe were very intricate,
which

which they by their owne obseruations haue learned and found out, to be so and in such manner vnderstood: and it falleth out often times that vpon occasion of that which we haue heard & seene to happen among men, we were aduertised, and haue beene taught the meaning of diuers places of Scriptures, which touched vpon such occasions, and whereof before we could not finde out the true meaning. This is expressly taught in the proceedings of Christs Disciples, of whom it is sayd, that notwithstanding that Christ spake plainly of his death & resurrection, yet that they could not vnderstand it, nor diue into the depth thereof, *Luk. 24. 33. 34.* but that afterwarde by obseruing the event of things, they vnderstood it, *Ioh. 2. 22.* And thus a godly heart that is wont to looke into Gods workes, becommeth an Interpreter to it selfe of many places of holy Scriptures.

Touching the second sort of Benefits concerning Gods workes, we reape hence this speciall fruite, in that we learne by the declaration aforesayd, not to become so peruerse, nor resolute concerning many things & actions that are done and happen in the world, whereas many simple men, that haue not busied their braynes about looking into the word of God, nor in marking of the course of Gods workes, become obstinate thereby, and grow carelesse and slacke to regard the spirituall life, in regard of the prosperitie of the vngodly, and the aduersitie of the godly, which at the first they could not vnderstand, nor

conceiue; and therefore gaue a wrong interpretation of them, because they entred not into the sanctuary of the Lord, which now is his worde, for when wee wholly relie vpon the word of God in all worldly accidents, wee attayne vnto the right vnderstanding of things that belong vnto God, and are not thereby hardened, but rather instructed and made better; *psal. 92. 6. 7. psal. 73. 10b. 17. 8. 9.*

Touching the third sorte of fruits concerning the manner of our obedience, which according vnto the word of God, wee owe vnto him, there are three fruites. In the first place wee are by the aforesayd declaration, instructed to discern our owne and other mens oversights, and are thereby aduertised both how sinne on the one side, by carelesnesse of liuing, the pleasures of the worlde and all maner of wicked actions doth oftentimes procure diuers inconueniences and perplexeties, vnto those that are adicted thereunto, and in all occurrents, makes their prosperitie cursed vnto them, which putteth vs in great feare & doubt to enter into that way, that is so full of danger & so troublesome as that we our selues by our own experience can say vnto our soules; *Oh my soule enter not into this way, I haue seene many fall therein I my selfe haue often bene hardly bested therein, and so long as wee will goe into this way, our prosperitie will become a curse vnto vs, and be a meanes to overthrow vs,* and if wee can say thus much by our owne experience to our soules, it will be a powfull meanes to diuert vs from the way of the vngodly,

godly, and againe on the other side, when by the
aforesayd declaration, wee finde and see that the
feare of God, constancie, righteousness, good
workes and godlinesse, for certaine haue the pro-
mises of this life and the life to come, yea and
that those that are indued therewith, haue great
peace of conscience, and are preserued from ma-
ny mischances whereinto wickednesse and sinne
draw men, and that in all dangers and perplexi-
ties they are comforted and imboldened, we can
not but be therby strongly prouoked and effectua-
lly drawne to the practise of godlines, so that we
can say vnto our soules, *Surely this is a good way, it
hath bene prosperous vnto the end, to all those that
followed it, and all those that enter into it shall endure
vnto the end: Heb. 13. 7. and if any aduersitie or tri-
bulation happeneth vnto vs, yet wee shall bee of good
comfort and imboldned: for God will then be with vs,
his Rod and his Staffe shall comfort vs, Psal. 23. 4. 5.*

The second is, that wee are also by the afore-
sayd considerations made very prouident, lear-
ned, and wise, for that by those thinges that are
past, and which wee haue well considered of and
beheld how they were done, we learne to know
and find out what will follow vpon, and proceed
from such & such the like actions, and what good
or euill we are to expect, if we doe such and such
things, and so we obtaine the gift of *Approbation*,
Phil. 1. 9. and become wise as the children of *Isra-
ell* were (to counsell our selues and others what at
other times is best to bee done, or not to be done.
1. *Chro.* 12. 33. as for example, wee haue in for-

mer times found that vpon Masse dayes and other Papistica'l feast dayes, much hurt hath beene done, by drunkenesse, fighting, quarelling, and other midemeanors, which for the time to come we thereby learne to be warie of, and are warned to shunne them vpon other masse dayes, and to withdraw our selues and others from them, wee are also taught, that the healths which are drunke in signe of loue, haue caused much trouble at feasts and banquets, and induced great inconueniences, and therefore we learne to shunne them, and as horne Beasts, to banish them out of our feasts, *Exod. 21. 28. 29. 30.* And thus by meanes of the aforesaid declarations (Gods grace helping vs) we learne how to guide and carrie our selues in these wicked and dangerous dayes, that are so full of inducements, stopps, stumbling blockes, and offences, holily and safely into the way of peace, and therby daily fit and further our selues in our iourney towards Gods kingdome in heauen, the place that we aspire vnto.

The third is, that we are likewise by the aforesaid considerations made alwayes prompt and readie in all the things aforesaid, and in all other things that belong to a spirituall life, and the seruice of the most high God, to direct our selues, & to goe forward therein with all boldnesse, confidence, and spirituall strength. For rouching boldnesse, and courage, when by experience with *Dauid* we haue found, that Gods word and workes agree so well together, strengthen so much one the other, and keepe so friendly and fast the one

to the other, *We are not affraid to speake thereof before Kings and Princes* when neede requireth, *Psal.* 119. 46. Yea, then with all boldnesse we will uphold, defend, and aduance Gods cause, being well assured, that maintaining the same wee shall not be ashamed thereby. Secondly, we shall also doe it with confidence of heart, not as those that heare of it onely by report, but that by our owne experience and good knowledge speake and further that which we doe. The Apostle witnesseth, that being confident in the feare of the Lord, hee moued many to the like confidence, *2 Cor.* 1. 10. And it is strange to consider, how certainly they haue spoken of heauen, of hell, of the comfort of the holy Ghost, of guiltinesse of Conscience, of the joy of the godly, and of the hellish liues of the vngodly, that haue noted and marked such things, and haue found them true by experience in themselues, or in others: lastly, wee shall also doe all this with strength, and that not in this regard onely, because doing it with boldnesse and confidence, we shall thereby the more forcible worke vpon mens mindes; but further also in that being holpen by the aforesaid experience, we shall be able the more fitly to apply the places of holy Scripture to the vnderstanding of those wee shall haue occasion to deale with, whereby they may the better perceiue and know, that God speaketh by vs, and may thereby be moued to fall downe on their knees, and honor God, *1 Cor.* 14. 24. 25.

CHAP. XX.

*The conclusion of all, wherein is shewed, that we must
onely refer our selues vnto God, and not forsake a
good cause, because it seemeth, not to goe forward
as we wish it should.*



Y all that hath formerly beene sayd,
we may also learne to be contented
with that condition, state, and man-
ner of life, whether it be prosperous
or not prosperous (or whatsoeuer it
be) that the Lord shall be pleased to allot vnto vs,
and to expect a good end and issue thereof. For
by that which we haue before shewed, wee may
plainely see and perceiue that wee are not wise e-
nough to rule and governe our selues, that wee
haue not earnestly sought the same, but refused it,
which we now wish that wee had obtained, yea,
that often times with might and maine wee haue
sought to put that from vs which afterward wee
haue found to be very needfull and necessary for
vs, and might haue done vs much good, and that
the Lord our God hath alwayes much better di-
rected our cause, then we could either deuise, or
had power to conceiue, yea, and that in our grea-
test troubles a blessing hath beene cast thereupon,
and that wee haue beene so carelesse and heedles
thereof, that it was our owne faults that wee per-
ceiued it no sooner, but rather that our hearts for
atyme

a tyme haue in a manner beene overcome with griefe and heauineffe.

Againe, thus may we be also comforted in all tribulations, and aduersities, when by our owne experience our soules are able to set before themselves the gracious care which our Lord God hath alwayes had of those that are his people, in all their necessities, and although matters seeme to be prolonged, and our deliuerance to bee delayed, yet we must not doubt thereof, for we haue learned by the former considerations, that the Lord is wont oftentimes to goe round about, and to fetch matters a farre off, in the comforting and helping of his people, that so hee may haue the more honour, and may minister more cause of comfort to his Children, when vnexpectedly hee helpeth them, and by one meanes or other vnlooked for, procureth their deliuerance, as it evidently appeared in the Children of *Israels* cause in *Hammons* tyme, as also in *Iosephs*, *Davids*, and others causes, whom he intended to exalt; and yet daily in many accidents that befall Gods children in this age, yea, and in our owne affayres, for how often haue wee also before this tyme beene layd in the mire to the very knees and ell-bowes, and trod vnder feete by proud persons, and yet at the last hath the Lord lifted vp our heads, and hath made vs a free people, as at this day it appeareth; So that in this respect when it seemeth to goe against vs, wee may speake of the Lord our God, vnto our soules, as *Naomi* said to *Ruth* of *Boaz*, *Sit still my daughter untill thou know how*

the matter will fall out, for the Lord will not be at rest untill he haue brought it to a good end, Ruth 3. 18. And we must learne with all patience and quietnesse of minde to commend all our affayres to God, as we see that the Lord Iesus Christ did, who in the greatest dangers, and those that seemed to be most preiudiciall to Gods cause, was still and quiet, and committed *the matter vnto God, that iudgeth righteously*, as when he was tolde that Herod the King had cut of the head of Iohn his forerunner, a cruell deed, and such a one as seemed to be very preiudiciall to Gods cause, he put it vp peaceably, suffered it to goe on, tooke care for himselfe and his Disciples, and the better to secure them, & to get out of cruell Herods handes, went apart into another place, but proceeded still in his vocation, and the worke which his heauenly Father had appoynted him to doe.

And thus beeing holpen by the consideration aforesayde, and the experience which thereby wee haue reaped, to the comfort and consolation of our heartes in all troubles and oppressions, wee may alwayes bee assured of this, that all the troubles that befall the children of God, is vnto them as *the trouble of Ioseph*, as the holy Scripture calleth it, that is, such manner of trouble as whereby great ioy prosperitie and great promotion is layd vp in store for them. For wee knowe all right well, that all the miseries and troubles that fell vpon *Ioseph*, all the misfortunes and tribulations that for a time hapned vnto him, the hatred of his brethren against him, their selling
of

of him, his bondage, his false accusation, of adultery by *Potiphers* wife imposed on him, and his wrongfull imprisonment that followed there upon, that all these things did altogether worke for and procure *Iosephs* good, *Rom. 8. 28.* and did altogether strengthen him, and was a great furtherance of his promotion and advancement, as wee may reade in *Gen. 37. 39. 40. 41. 42.* And of the like nature are all the troubles and misfortunes, which Gods people and his Church endure for a time, which in the end therefore shall turne to their good, and are nothing meane while, but as a preparatiue to their future advancement. And therefore are the troubles of Gods Church and children, their cruell persecutions, their great ouerthrowes, the death of Martyrs, and what soeuer else seemeth most of all to crosse them, by the Prophet termed in a speciall manner the troubles of *Ioseph*, *Amos 6. 6.*

This wee must seriously thinke vpon, and with long suffering and patience bend our selues and abide, and in all our aduersities assure our selues, that when the Lord hath done all his workes vpon Mount Sion and among his people, hee will then rise vp, and lift vp his peoples heads againe, in the fit time of their neede, as he did with *Ioseph* when the time of his advancement was come, and strike their enemies in the hinder partes, and lay a perpetuall shame vpon them : Furthermore this may teach and instruct vs, that what troubles soeuer fall vpon the people of God, we must not doubt of their good cause and religion, nor abandon

bandon a good matter, and withdraw our handes from it, because it proceedeth not well at the first, but remembring that the Lord our Lord *hath not eyes of flesh, nor seeth as men doe*, Job 10. 4. wee must thereupon conclude, that the Lord suffereth such troubles to fall vpon vs, thereby to proue vs, and to see whether wee will cleaue vnto him, and holde with his people, not onely when they are in wealth and prosperitie, but then also when they are in trouble and aduersitie, and withall part with and impart to them of our meanes, as much as conueniently we may, for the easing and helping of the poore oppressed Saints and seruants of God: and such as haue no meanes to doe it, must earnestly endeavour by their prayers vnto God, beseeching him to ayde his people, and to fight for them, when they are in distresse, praying in the Spirit, as Gods people doe, when they haue no other meanes, and saying to the Lord with them; *Remember this, that the enemies haue reproched thee O Lord, and that the foolish people haue blasphemed thy name. O deliuer not the soule of thy turtile Dove, vnto the multitude of the wicked, forget not the congregation of thy poore for ever, haue respect to the Covenant for the darke places of the earth are full of the inhabitations of crueltie. O let not the oppressed returne ashamed; let the poore and needie prayse thy name; arise O God, plead thy owne cause, remember how the foolish man reprocheth thee daily; forget not the voyce of thy enemies; the tumult of those that rise up against thee encreaseth continually*, Psa. 74. 18. 19. 20. 21. 22. 23.

But

But those that haue better meanes must employ all their meanes to that end, as those godly Princes OBEDIAH and NEHEMIAH; and as all the Iudges of ISRAELL did, who tooke the cause of GODS people in hand when it was in greatest distresse, and by GODS blessing brought it to a happie ende, to their owne prayle, and the peoples comfort: for which their names also shall be blessed to the worldes ende.

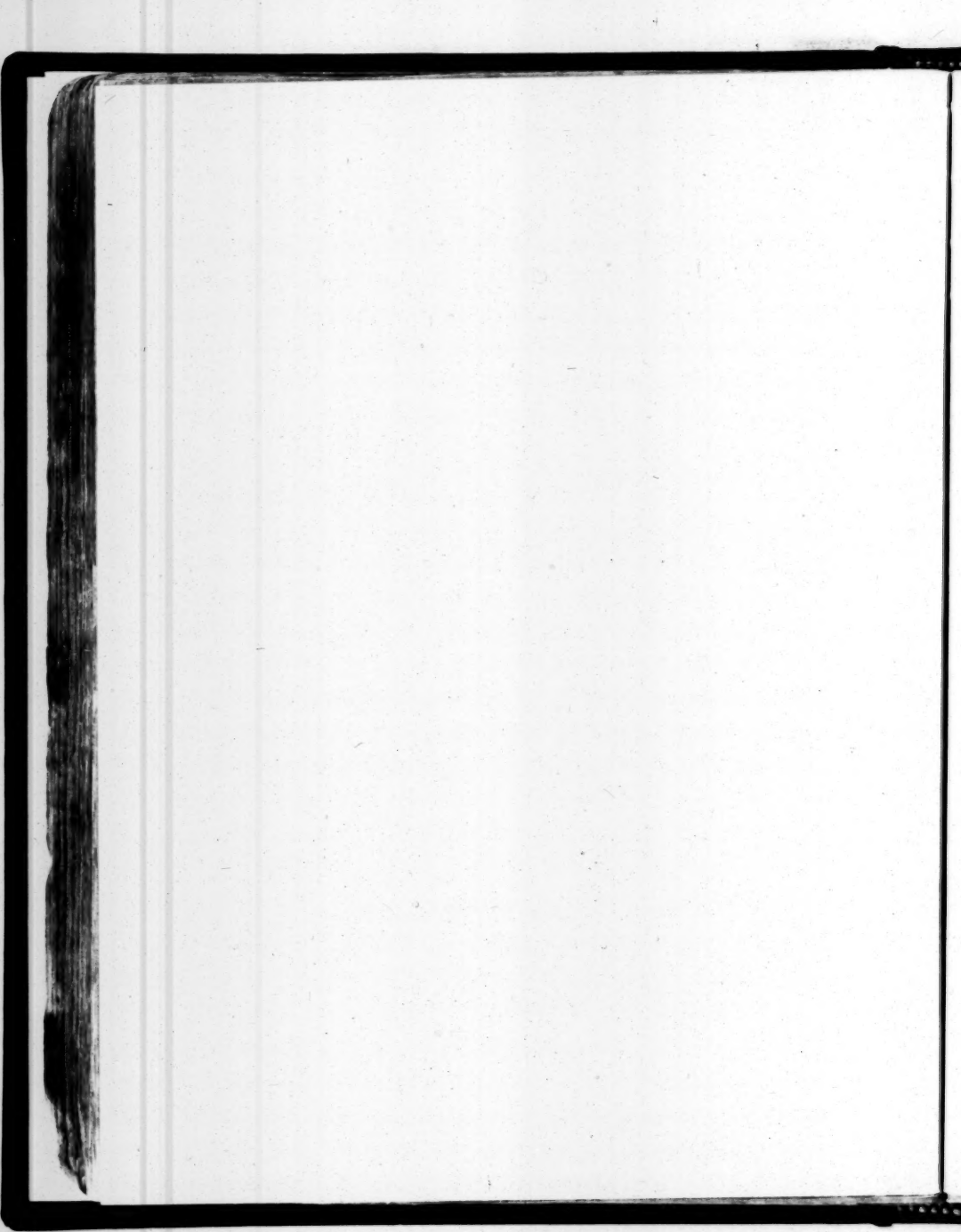
Whereas on the contrary, a fearefull threatening is denounced against EDM, Israels brother, even that he should bee rooted out, *For his violence against his brother Jacob.* And obserue I pray you what this his violence was, *at such tyme, sayth the Lord, as thou stoodest on the other side, in the day that the strangers carried away captiue his Forces; and forreiners entred into his gates, and cast Bolts vpon Ierusalem, even thou wast as one of them.* And let euery man marke this last sentence concerning the manner of his ruine and rooting out, and thinke well thereupon; *Therefore shall shame couer thee, and thou shalt bee cut off for euer,* Obadiah, verses 10. and 11. And no marvell: For Meros was curst, not because it holpe the enemies of GOD, but onely because it did not ayde GODS people; *Curse yee Meros, sayth the Angell of the Lord; Curse yee bitterly the enhabitants thereof, because they came not to the helpe of the Lord, to the helpe of the Lord against the mightie,* Iudges the 5. Chapter;

ter, and the 23. verſe. *Ruben* alſo the eldeſt of the Children of *Iacob*, from whom moſt helpe was expected, was gently admoniſhed, and that for with-drawing himſelfe; ſaying, *Why abdeſt thou among the Sheepe-foulds, to heare the bleatings of the Flockes, for the diuiſions of Ruben there were great thoughts of heart*, Iudges the 5. Chapter, and verſe 14.

To conclude, Let all godly hearted men therefore in the neede and neceſſitie of Gods people, thinke ſeriously vpon the Commaundement of the LORD, which hee giueth when his people are in trouble; ſaying, *The Inhabitants of the Land of TEMAN brought water to him that was thiſtie; they prevented with Bread him that fled. For they fled from the ſword, from the drawne ſword, and from the bent Bow, and from the grieuousneſſe of warre*, *ESAIE* 21. 14. 15.

And hauing ripely waighed and conſidered all thinges, follow *Mosés* the Prince of *ISRAELL*; Choosine rather to ſuffer affliction with the people of GOD, then to enioy the pleaſures of ſinne for a ſeaſon: Eſteeming the reproch of Chriſt greater riches then the treaſures of Egypt, *Hebr.* 11. 25. 26.

Yea, this will all thoſe doe that haue the eye of Fayth with *Mosés*; For he had reſpect vnto the recompence of the reward, which by Grace is prepared for all thoſe, that following
GODS



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tion is, that we collect and gather together whatsoever by diligent searching into the word of God; and narrowly marking of Gods workes, touching Gods proceedings and dealings with the sonnes of men, we haue learned, that by comparing spirituall things with spirituall things, by meanes thereof we may duely and clearly begin to perceiue and vnderstand the truth and certaintie of Gods word, and how that *heauen and earth shall sooner passe away then one tittle of Gods word shall fayle*; so that we may be able to say being holpen by the aforesaid obseruation. That this was done in England, this in France, this in Germany, this in our Countrie, in our towne, in our village, in our house, according to that which the Lord witnesseth in this or that place of his Booke, that it should fall out so and in such manner, although in mens opinions it was otherwise expected to be done. Now further, that wee may bring these things the better about, and thereby to reape that profit and fruit, which we desire to doe by these thinges that are done and happen here in this world, we must specially adde these two thinges thereunto.

First, and before all that we accustome our selues in all things that happen to fall out, and come to our knowledge, to note the finger of our God to be therein, and withall hold this for certaine, and most true, that as in all things that we see and behold men to doe, not the body of man worketh onely, but the soule especially which we see not, so that likewise the Lord our God, which governeth

neth all things by his mightie Word, hath his finger secretly in all things that are done, much more then *Ioab* had his hand in the businesse of the woman of *Tekoa*, 2 Sam. 14. though in an holy manner, and that altogether incomprehensible, whereby he alwayes worketh well, and produceth much good, euen by meanes of the wickedst instruments in the world, by vngodly *Assur*, that is, *the rod of his anger*, and by the Deuill himselfe, whom hee vseth often times to plague his people by, *Esa.* 10. 5. 6. and 1 *Chron.* 22. 20. So that we must endeouour to bring our selues to see the working of Gods finger to be alwayes in euery thing that is done in the world, and to thinke and perswade our selues, that it is the Lord our God that hath done this, thus and in this manner, either by furthering, or by hindring the same in this or that manner, and causing or suffering it to fall out the one way or the other. And accordingly whatsoeuer hapneth to crosse the proceedings of Gods children, learne alwayes to say vnto our soules, behold, this our God hath done, or permitted to be done. This the vngodly vse not to doe: they doe not once marke the finger of God in any thing that hapneth vnto the Children of men; but their manner is, to ascribe it to the lowest and nearest causes, and to depend wholly thereupon, looking no higher, nor further then the gates of the Towne wherein they dwell, vnlesse it be a thing that is vnaccustomed, and such as doth not vsually fall out; and then it may be they will suppose, that it proceedeth from God, as the sor-

cerers of Egypt, marked the finger of God to be in the lice that *Moses* brought vpon the Egyptians, becaule they could conceiue no naturall cause whereby it might be effected, *Exod.* 8. 17. 18. 19. but such as are godly and know Gods word, note the finger of God in all things, as that which is most necessary to bee considered, they thereby may obserue the workes of God, to fall out according to his word, and may draw and reape conuenient fruits from the same.

Secondly, that we accustome our selues when any thing worth the noting falleth out in the course of our liues, that is, against our selues, or others, whether they bee particular persons, or whole Nations, to quicken our witts thereby, and to stirre vp our memories, to call to mind and remember, whether there be no one place of Scripture, that witnesseth something touching the same, whereby it is foretold, or whereunto it may be likened: as for example, we see a man run vp and downe about his worldly affayres vpon the Sabboth day, and when he hath done, we see all that he did was in vaine; heare should we remember, what is sayd vnto vs, *Exod.* 16. 27. to wit, *And it came to passe that there went some of the people on the Sabboth day (which was the rest of the Lord) for to gather Manna, and they found none.* This was the practise of Christs Disciples, and God gaue them vnderstanding thereby: see *Ioh.* 2. 16. 17. 22. and *Ioh.* 11. 16.

Now to finde conuenient places of Scripture, touching these things that may bee compared with

with that that hapneth in the world, wee must in that that is done diligently consider what the speciall causes were why those things fell out and came so to passe as they did, as namely, why such and such things hapned so well or so ill; and wherein they finde themselves to haue a part in the gracious promises of the Lord, and the Lord hath promised such good to come to them, as they then finde, or wherein they feele and know themselves culpable of the threatnings of God, whereby things haue so happened vnto them as they haue fallen out. And if we can finde no certaine speciall cause thereof, but the contrary rather, then we must, as in *Iobs* case, ascribe the event to the mighty power of God, and accordingly be-haue our selues therein.

CHAP. XIX.

Of the seuerall fruites that spring from the searching into and finding out of Gods truth, and certaintie declared vnto vs, in his word, and in his workes.



He fourth and the last of the foure necessary points required hereunto, that by the workes of God done among the sonnes of men, we may be enduced to lay more hold vpon the feare of God, and godlinesse is, that wee diligently note and consider the seuerall fruites that are hereby reaped, and which by finding our

Gods truth, and the certaintie thereof, are declared vnto vs in his Word, which must be earnestly and well considered of, because this is the ende, scope, and speciall marke whereunto all tendeth, that hath formerly beene deliuered.

Now the fruites that spring from the aforesaid considerations are notable, both many and great, whereof some (that we may orderly place them in certaine ranckes) concerne the holy Scriptures themselves; by the light whereof wee may bee able to proue and to iustifie all the aforesayd arguments and declarations, other some concerne Gods workes, and a third sort our obedience, which wee are to yelde and shew vnto the word of God and the holy Scriptures. Touching the first sort of fruites concerning the holy Scriptures they are three.

For in the first place, wee learne out of the aforesayde considerations, the truth of the holy Scriptures, that the same is most certaine and immutable, and that it shall neuer faile in any one tittle thereof, therein contained.

And heereby are wee confirmed and assured in our consciences, as by experience we find, that what soeuer the Lord hath spoken, by his owne mouth in his worde, that with his hand hee effecteth and bringeth the same to passe in gouerning of the worlde. Now this is a most notable fruit; for vntill such time as that wee doe dewly and truly marke how true Gods word is, and how truly God performeth & bringeth that to passe continually in the gouerning of the world, which

in

in his word hee hath promised and threatned to doe, wee shall neuer esteeme of feare, nor submit our selues vnto Gods worde, and on the contrary, when by our owne dilligent obseruation, wee find out and are perswaded of the truth and certaintie of Gods worde, wee are thereby at all times led and induced to the loue of Gods word, and incouraged to beleue it, and to esteeme well thereof, *Iohn 2. 12.* It is sayd that the worde of God, is *quicke and powerfull and sharper then any two edged sword.* *Heb. 4. 12.* Now no man doth easily beleue this, but hee that by feare of the word of God is moued therunto in his heart, *Acts 2. 37.* and *1. Cor. 14. 24. 25.* and he that is so affected, doubteth no more thereof, then hee doth that the Sunne is bright and cleare; and he that hath this feeling of the worde, working in his soule, hath vndoubtedly already made a good entrance into the way to Gods kingdome, for this is most certaine and sure, that all the sinnes and misdemeanours which those men commit that withstand the written worde which is the liuely truth of God, proceede from this, that they do not beleue that the same word is so true and certaine as it is.

The second fruit is, that wee learne by the aforesayd declarations, the abundant largenesse and copiousnes of the holy Scriptures, *psal. 119. 96.* It is not to be spoken (if wee would apply our minds earnestly and as wee ought to find out places in the Scriptures, that may bee applyed to those things that happen and are done in this

world) what a rich mine of gold wee should finde the Scriptures to bee, and should hardly, after we had once conuerſed therein, ſayle of ſome one fitt place or other therein that might bee applyed to all the thinges that while wee liue we ſhould haue neede of, or are to be done by vs, 2. *Tim.* 3. 16. which if the Papiſts had done, they would ſoone haue perceaued and knowne that there was no neede nor neceſſitie, to finde out and invent many new Lawes and Rules for the ordering of mens liues, thereby to bring men to ſaluation, as they haue done, whereby the holy Scriptures are by them brought into contempt, and in a manner abandoned and thruſt wholly out of uſe.

The third is, that we are by the aforeſaid conſiderations holpen and better furthered in the vnderſtanding of the holy Scriptures. It is not to be expreſſed nor ſpoken how the earneſt and ſerious marking of Gods proceedings with the children of men, and with our owne ſoules, giueth a ſingular great light to the true vnderſtanding of many places of holy Scriptures, whereof otherwiſe, thoſe that haue no experience nor knowledge of things touching and concerning a ſpiritual life, can neuer conceiue any thing, as may appeare in many places of the *Psalmes*, which otherwiſe cannot ſo well bee conceiued how they hang and depend one vpon another, we can truly witneſſe, that ſometimes from the mouthes of ſimple plaine men, wee haue receiued a verie fit and conuenient ſence and interpretation of ſome places, which otherwiſe were very intricate,
which

which they by their owne obseruations haue learned and found out, to be so and in such manner vnderstood: and it falleth out often times that vpon occasion of that which we haue heard & seene to happen among men, we were aduertised, and haue beene taught the meaning of diuers places of Scriptures, which touched vpon such occasions, and whereof before we could not finde out the true meaning. This is expressly taught in the proceedings of Christs Disciples, of whom it is sayd, that notwithstanding that Christ spake plainly of his death & resurrection, yet that they could not vnderstand it, nor diue into the depth thereof, *Luk. 18. 33. 34.* but that afterwarde by obseruing the event of things, they vnderstood it, *Ioh. 2. 22.* And thus a godly heart that is wont to looke into Gods workes, becommeth an Interpreter to it selfe of many places of holy Scriptures.

Touching the second sort of Benefits concerning Gods workes, we reape hence this speciall fruite, in that we learne by the declaration aforesayd, not to become so peruerse, nor resolute concerning many things & actions that are done and happen in the world, whereas many simple men, that haue not busied their braynes about looking into the word of God, nor in marking of the course of Gods workes, become obstinate thereby, and grow carelesse and slacke to regard the spirituall life, in regard of the prosperitie of the vngodly, and the aduersitie of the godly, which at the first they could not vnderstand, nor

conceiue; and therefore gaue a wrong interpretation of them, because they entred not into the sanctuary of the Lord, which now is his worde, for when wee wholly relie vpon the word of God in all worldly accidents, wee attayne vnto the right vnderstanding of things that belong vnto God, and are not thereby hardened, but rather instructed and made better; *psal. 92. 6. 7. psal. 73. 10b. 17. 8. 9.*

Touching the third sorte of fruits concerning the manner of our obedience, which according vnto the word of God, wee owe vnto him, there are three fruites. In the first place wee are by the aforesayd declaration, instructed to discerne our owne and other mens ouersights, and are therby aduertised both how sinne on the one side, by carelesnesse of liuing, the pleasures of the worlde and all maner of wicked actions doth oftentimes procure diuers inconueniences and perplexeties, vnto those that are adicted thereunto, and in all occurrents, makes their prosperitie accursed vnto them, which putteth vs in great feare & doubt to enter into that way, that is so full of danger & so troublesome as that we our selues by our own experience can say vnto our soules; *Oh my soule enter not into this way, I haue seene many fall therein I my selfe haue often bene hardly bested therein, and so long as wee will goe into this way, our prosperitie will become a curse vnto vs, and be a meanes to ouerthrow vs; and if wee can say thus much by our owne experience to our soules, it will be a powfull meanes to diuert vs from the way of the vngodly,*

godly, and againe on the other side, when by the
aforesayd declaration, wee finde and see that the
feare of God, constancie, righteousnesse, good
workes and godlinesse, for certaine haue the pro-
mises of this life and the life to come, yea and
that those that are indued therewith, haue great
peace of conscience, and are preserued from ma-
ny mischances wherinto wickednesse and sinne
draw men, and that in all dangers and perplexi-
ties they are comforted and imboldened, we can
not but be therby strongly prouoked and effectua-
lly drawne to the practise of godlines, so that we
can say vnto our soules, *Surely this is a good way, it
hath beene prosperous vnto the end, to all those that
followed it, and all those that enter into it shall endure
vnto the end: Heb. 13. 7. and if any aduersitie or tri-
bulation happeneth vnto vs, yet wee shall bee of good
comfort and imboldned: for God will then be with vs,
his Rod and his Staffe shall comfort vs, Psal. 23. 4. 5.*

The second is, that wee are also by the afore-
sayd considerations made very prouident, lear-
ned, and wise, for that by those thinges that are
past, and which wee haue well considered of and
beheld how they were done, we learne to know
and find out what will follow vpon, and proceed
from such & such the like actions, and what good
or euill we are to expect, if we doe such and such
things, and so we obtaine the gift of *Approbation*,
Phil. 1. 9. and become wise as the children of *Isra-
ell* were (to counsell our selues and others what at
other times is best to bee done, or not to be done.
1. Chro. 12. 33. as for example, wee haue in for-

John
21. 28.

mer times found that vppon Masse dayes and other Papisticall feast dayes, much hurt hath beene done, by drunkenesse, fighting, quarelling, and other mildemeanors, which for the time to come we thereby learne to be warie of, and are warned to shunne them vpon other masse dayes, and to withdraw our selues and others from them, wee are also taught, that the healths which are drunke in signe of loue, haue caused much trouble at feasts and banquets, and induced great inconueniences, and therefore we learne to shunne them, and as horne Beasts, to banish them out of our feasts, *Exod. 21. 28. 29. 30.* And thus by meanes of the aforesaid declarations (Gods grace helping vs) we learne how to guide and carrie our selues in these wicked and dangerous dayes, that are so full of inducements, stopps, stumbling blockes, and offences, holily and safely into the way of peace, and therby daily fit and further our selues in our iourney towardes Gods kingdome in heauen, the place that we aspire vnto.

The third is, that we are likewise by the aforesaid considerations made alwayes prompt and readie in all the things aforesaid, and in all other things that belong to a spirituall life, and the seruice of the most high God, to direct our selues, & to goe forward therein with all boldnesse, confidence, and spirituall strength. For touching boldnesse, and courage, when by experience with *David* we haue found, that Gods word and workes agree so well together, strengthen so much one the other, and keepe so friendly and fast the one

to the other, *We are not affraid to speake thereof before Kings and Princes* when neede requireth, *Psal.* 119. 46. Yea, then with all boldnesse we will uphold, defend, and aduance Gods cause, being well assured, that maintaining the same wee shall not be ashamed thereby. Secondly, we shall also doe it with confidence of heart, not as those that heare of it onely by report, but that by our owne experience and good knowledge speake and further that which we doe. The Apostle witnesseth, that being confident in the feare of the Lord, hee moued many to the like confidence, *2 Cor.* 1. 10. And it is strange to consider, how certainly they haue spoken of heauen, of hell, of the comfort of the holy Ghost, of guiltinesse of Conscience, of the joy of the godly, and of the hellish liues of the vngodly, that haue noted and marked such things, and haue found them true by experience in themselues, or in others: lastly, wee shall also doe all this with strength, and that not in this regard onely, because doing it with boldnesse and confidence, we shall thereby the more forcible worke vpon mens mindes; but further also in that being holpen by the aforelaid experience, we shall be able the more fitly to apply the places of holy Scripture to the vnderstanding of those wee shall haue occasion to deale with, whereby they may the better perceine and know, that God speaketh by vs, and may thereby be moued to fall downe on their knees, and honor God, *1 Cor.* 14. 24. 25.

C H A P. XX.

*The conclusion of all, wherein is shewed, that we must
onely refer our selues vnto God, and not forsake a
good cause, because it seemeth, not to goe forward
as we wish it should.*



BY all that hath formerly beene sayd,
we may also learne to be contented
with that condition, state, and man-
ner of life, whether it be prosperous
or not prosperous (or whatsoeuer it
be) that the Lord shall be pleased to allot vnto vs,
and to expect a good end and issue thereof. For
by that which we haue before shewed, wee may
plainly see and perceiue that wee are not wise e-
nough to rule and gouerne our selues, that wee
haue not earnestly sought the same, but refused it,
which we now wish that wee had obtained, yea,
that often times with might and maine wee haue
sought to put that from vs which afterward wee
haue found to be very needfull and necessary for
vs, and might haue done vs much good, and that
the Lord our God hath alwayes much better di-
rected our cause, then we could either deuise, or
had power to conceiue, yea, and that in our grea-
test troubles a blessing hath beene cast thereupon,
and that wee haue beene so carelesse and heedles
thereof, that it was our owne faults that wee per-
ceiued it no sooner, but rather that our hearts for
a tyme

a tyme haue in a manner beene ouercome with griefe and heauinesse.

Againe, thus may we be also comforted in all tribulations, and aduersities, when by our owne experience our soules are able to set before themselves the gracious care which our Lord God hath alwayes had of those that are his people; in all their necessities, and although matters seeme to be prolonged, and our deliuerance to bee delayed, yet we must not doubt thereof, for we haue learned by the former considerations, that the Lord is wont oftentimes to goe round about, and to fetch matters a farre off, in the comforting and helping of his people, that so hee may haue the more honour, and may minister more cause of comfort to his Children, when vnexpectedly hee helpeth them, and by one meanes or other vnlooked for, procureth their deliuerance, as it evidently appeared in the Children of *Israels* cause in *Hammons* tyme, as also in *Iosephs*, *Davids*, and others causes, whom he intended to exalt; and yet daily in many accidents that befall Gods children in this age, yea, and in our owne assayres, for how often haue wee also before this tyme beene layd in the mire to the very knees and ell-bowes, and trod vnder fete by proud persons, and yet at the last hath the Lord lifted vp our heads, and hath made vs a free people, as at this day it appeareth; So that in this respect when it seemeth to goe against vs, wee may speake of the Lord our God, vnto our soules, as *Naomi* said to *Ruth* of *Boaz*, *Sit still my daughter untill thou know how*

the matter will fall out, for the Lord will not be at rest untill he haue brought it to a good end, Ruth 3. 18. And we must learne with all patience and quietnesse of minde to commend all our assayres to God, as we see that the Lord Iesus Christ did, who in the greatest dangers, and those that seemed to be most preiudiciall to Gods cause, was still and quiet, and committed the matter vnto God, that iudgeth righteously, as when he was tolde that *Herod* the King had cut of the head of *Iohn* his forerunner, a cruell deed, and such a one as seemed to be very preiudiciall to Gods cause, he put it vp peaceably, suffered it to goe on, tooke care for himselfe and his Disciples, and the better to secure them, & to get out of cruell *Herods* handes, went apart into another place, but proceeded still in his vocation, and the worke which his heauenly Father had appoynted him to doe.

And thus beeing holpen by the consideration aforesayde, and the experience which thereby wee haue reaped, to the comfort and consolation of our heartes in all troubles and oppressions, wee may alwayes bee assured of this, that all the troubles that befall the children of God, is vnto them as *the trouble of Ioseph*, as the holy Scripture calleth it, that is, such manner of trouble as whereby great ioy prosperitie and great promotion is layd vp in store for them. For wee knowe all right well, that all the miseries and troubles that fell vpon *Ioseph*, all the misfortunes and tribulations that for a time hapned vnto him, the hatred of his brethren against him, their selling
of

of him, his bondage, his false accusation, of adultery by *Potiphers* wife imposed on him, and his wrongfull imprisonment that followed there upon, that all these things did altogether worke for and procure *Iosephs* good, *Rom.* 8. 28. and did altogether strengthen him, and was a great furtherance of his promotion and advancement, as wee may reade in *Gen.* 37. 39 40. 41. 42. And of the like nature are all the troubles and misfortunes, which Gods people and his Church endure for a time, which in the end therefore shall turne to their good, and are nothing meane while, but as a preparatiue to their future advancement. And therefore are the troubles of Gods Church and children, their cruell persecutions, their great ouerthrowes, the death of Martyrs, and what soeuer else seemeth most of all to crosse them, by the Prophet termed in a speciall manner the troubles of *Ioseph*, *Amos* 6. 6.

This wee must seriously thinke vpon, and with long suffering and patience bend our selues and abide, and in all our aduersities assure our selues, that when the Lord hath done all his workes vpon Mount Sion and among his people, hee will then rise vp, and lift vp his peoples heads againe, in the fit time of their neede, as he did with *Ioseph* when the time of his advancement was come, and strike their enemies in the hinder partes, and lay a perpetuall shame vpon them : Furthermore this may teach and instruct vs, that what troubles soeuer fall vpon the people of God, we must not doubt of their good cause and religion, nor a-

bandon a good matter; and withdraw our hands from it, because it proceedeth not well at the first, but remembring that the Lord our Lord *hath not eyes of flesh, nor seeth as men doe*, Iob 10. 4. wee must thereupon conclude, that the Lord suffereth such troubles to fall vppon vs, thereby to proue vs, and to see whether wee will cleaue vnto him, and holde with his people, not onely when they are in wealth and prosperitie, but then also when they are in trouble and aduersitie, and withall part with and impart to them of our meanes, as much as conueniently we may, for the easing and helping of the poore oppressed Saints and seruants of God: and such as haue no meanes to doe it, must earnestly endeavour by their prayers vnto God, beseeching him to ayde his people, and to fight for them, when they are in distresse, praying in the Spirit, as Gods people doe, when they haue no other meanes, and saying to the Lord with them; *Remember this, that the enemies haue reproched thee O Lord, and that the foolish people haue blasphemed thy name. O deliuer not the soule of thy turtle Dove, vnto the multitude of the wicked, forget not the congregation of thy poore for ever, haue respect to the Covenant, for the darke places of the earth are full of the inhabitations of crueltie. O let not the oppressed returne ashamed; let the poore and needie prayse thy name; arise O God, plead thy owne cause, remember how the foolish man reprocheth thee daily; forget not the voyce of thy enemies; the tumult of those that rise vp against thee encreaseth continually*, Psal. 74. 18. 19. 20. 21. 22. 23.

But

But those that haue better meanes must employ all their meanes to that end, as those godly Princes Obediah and Nehemiah; and as all the Iudges of Israell did, who tooke the cause of Gods people in hand when it was in greatest distresse, and by GODS blessing brought it to a happie ende, to their owne prayle, and the peoples comfort: for which their names also shall be blessed to the worldes ende.

Whereas on the contrary, a fearefull threatening is denounced against Edom, Israels brother, euen that he should bee rooted out, *For his violence against his brother Jacob.* And obserue I pray you what this his violence was, *at such tyme, sayth the Lord, as thou stoodest on the other side, in the day that the strangers carried away captiue his Foroes; and forreners entred into his gates, and cast Bolts vpon Ierusalem, euen thou wast as one of them.* And let euery man marke this last sentence concerning the manner of his ruine and rooting out, and thinke well thereupon; *Therefore shall shame couer thee, and thou shalt bee cut off for euer,* Obadiah, verses 10. and 11. And no marvell: For Meros was curst, not because it holpe the enemies of God, but onely because it did not ayde Gods people; *Curse yee Meros, sayth the Angell of the Lord; Curse yee bitterly the enhabitants thereof, because they came not to the helpe of the Lord, to the helpe of the Lord against the mightie,* Iudges the 5. Chapter,

ter, and the 23. verſe. *Ruben* alſo the eldeſt of the Children of *Iacob*, from whom moſt helpe was expected, was gently admoniſhed, and that for with-drawing himſelfe; ſaying, *Why abdeſt thou among the Sheepe-foulds, to heare the bleatings of the Flockes, for the diuiſions of Ruben there were great thoughts of heart*, Iudges the 5. Chapter, and verſe 14.

To conclude, Let all godly hearted men therefore in the neede and neceſſitie of Gods people, thinke ſeriously vpon the Commaundment of the LORD, which hee giueh when his people are in trouble; ſaying, *The Inhabitants of the Land of TEMAN brought water to him that was thirſtie; they prevented with Bread him that fled. For they fled from the ſword, from the drawne ſword, and from the bent Bow, and from the grienouſneſſe of warre*, ESAY 21. 14. 15.

And hauing ripely waighed and conſidered all thinges, follow *MOSES* the Prince of ISRAELL; *Choofing rather to ſuffer affliction with the people of GOD, then to enioy the pleaſures of ſinne for a ſeaſon: Eſteeming the reproch of Chriſt greater riches then the treaſures of Egypt*, Hebr. 11. 25. 26.

Yea, this will all thoſe doe that haue the eye of Fayth with *MOSES*; *For he had reſpect vnto the recompence of the reward, which by Grace is prepared for all thoſe, that following*
GODS

GODS counsell, come to helpe his people
in their neede, and rightly judge of their af-
flictions ; For so it is written, *Blessed is*
hee that considereth the poore, the
Lord will deliuer him in
the time of trouble.

Psal. 41. 1.

(∴)

F I N I S.